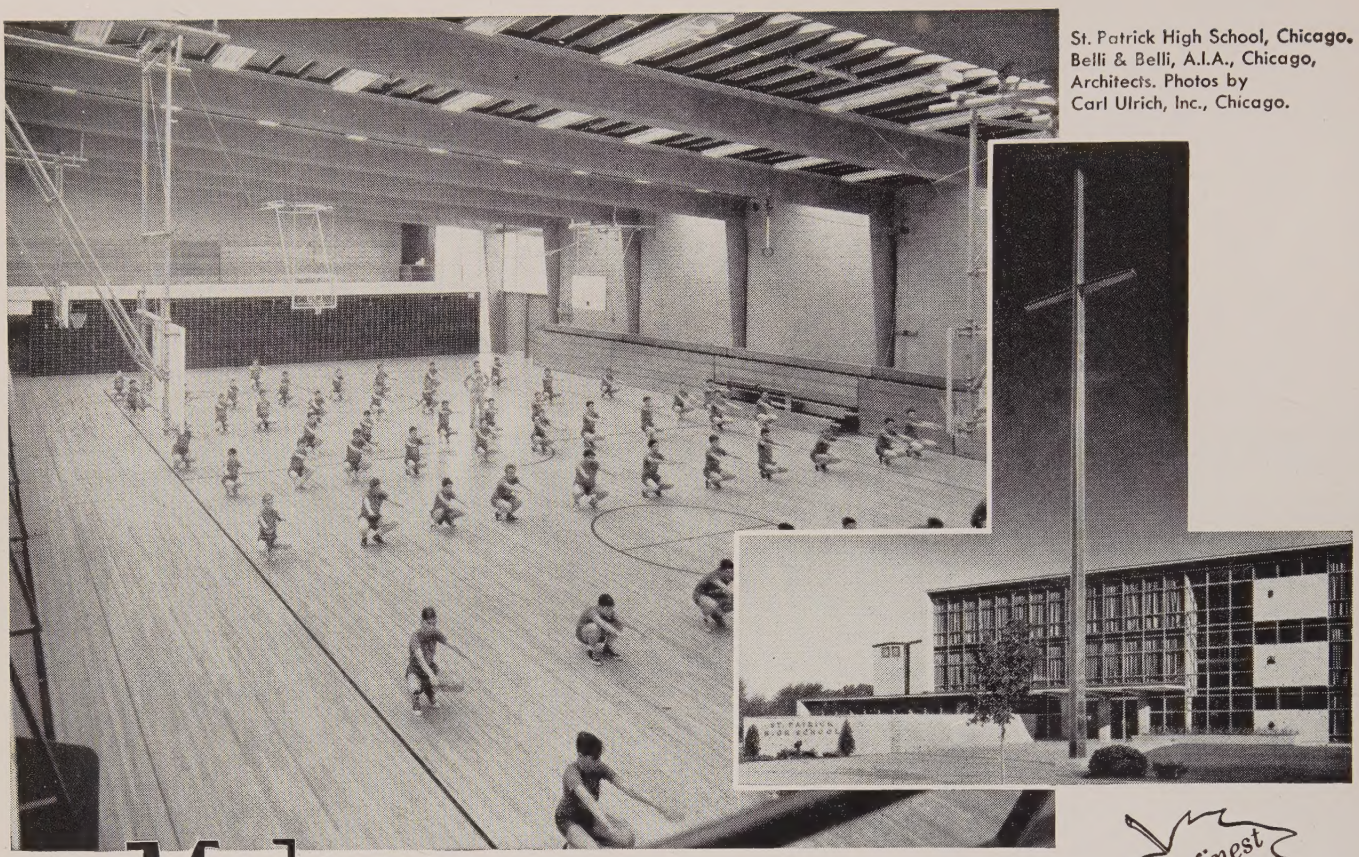
Church Management

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

January 1958 Volume XXXIV Number 4

An Adventure in Understanding (page 17)
— a Negro-White Vacation Exchange —

Building Today the Churches of Tomorrow (page 20)



St. Patrick High School, Chicago. Belli & Belli, A.I.A., Chicago, Architects. Photos by Carl Ulrich, Inc., Chicago.

Modern... as its window walls and cross of stainless steel

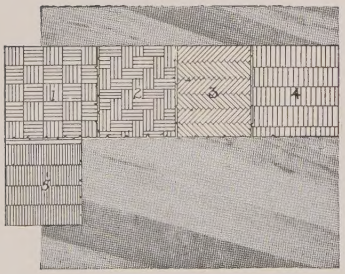
the finest floor that grows

EVER MODERN

NORTHERN HARD MAPLE

"foot-friendly"

Deservedly, you'll agree, this splendid and truly modern school received the Honor Award for 1955 from Chicago chapter, AIA. One thought-provoking editorial comment marks "the total absence of materials which will not withstand secondary school usage without repeated maintenance." And surely this observation holds true of the playcourt area in the Athletic Center building (pictured)! For here the sinewy toughness, the resiliency and the bright, genial warmth of Northern Hard Maple faces up to the multiplied millions of carefree teen-age footfalls which will be its lot for years to come. Virtually unanimously, athletic coaches and physical education authorities agree that no other flooring, natural or synthetic, measures up to Northern Hard Maple for recreational purposes. It fights scuffs, scars, dents and abrasion. It minimizes shin splints and bruises, sharpens peripheral vision. Maintenance is simple and relatively cheap. And—"there's always a new floor underneath!" *See Sweet's* 13j-MA. Write for latest list of **MFMA**-approved finishing products.



Beauty! Variety! Versatility! MFMA Northern Hard Maple offers design resources almost endless. Regular strip and assembled block and pattern design, for laying in mastic, directly over concrete sub-floor.

MAPLE FLOORING MANUFACTURERS ASSOCIATION

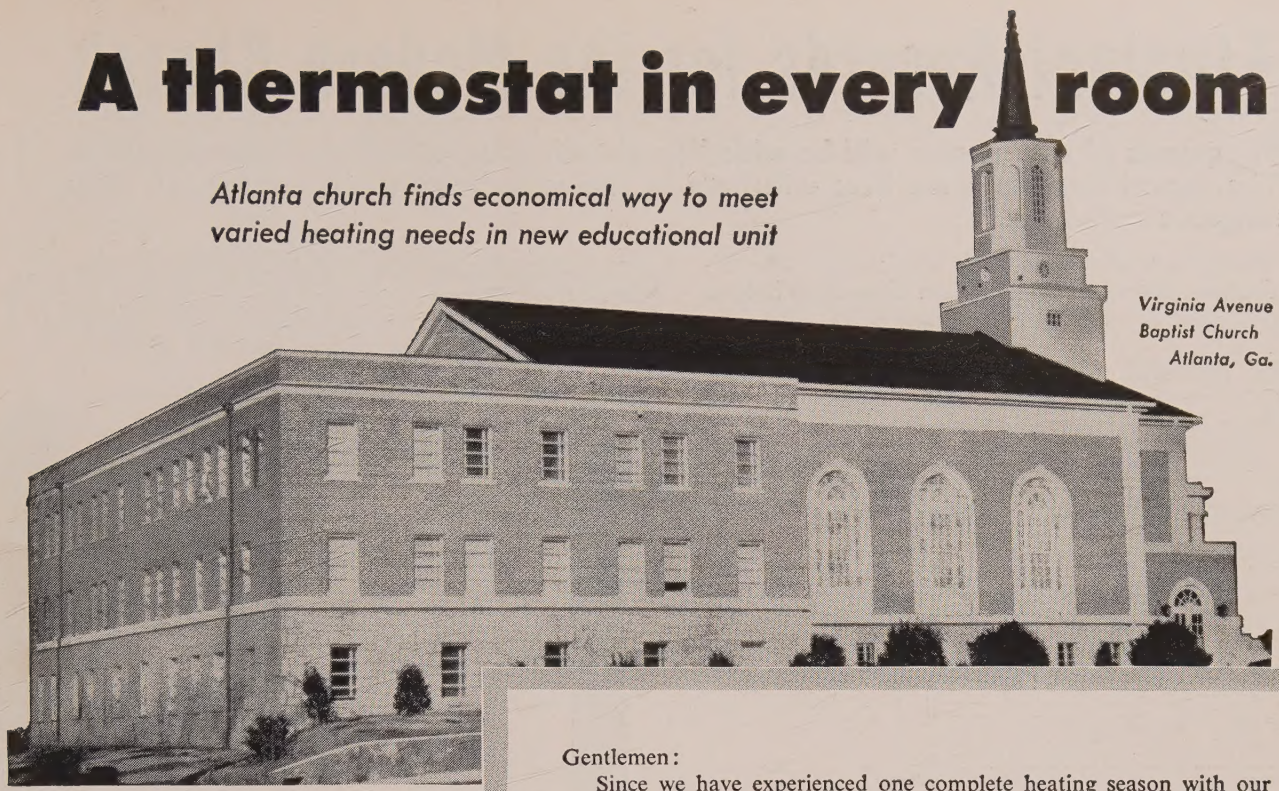
Suite 555, Pure Oil Building, 35 East Wacker Drive • Chicago 1, Illinois

FLOOR WITH* NORTHERN HARD MAPLE *BEECH AND BIRCH

Circle No. 1 on card insert

A thermostat in every room

Atlanta church finds economical way to meet varied heating needs in new educational unit



Virginia Avenue Baptist Church Atlanta, Ga.

Iron Fireman SelecTemp heating provides room-by-room temperature control . . . . .

Steady, even heat at any temperature desired . . . . . .

For mid-week meetings only the room needed is heated —quickly . . . . . .

Heat offices and study without heating whole building . . . . .

Low operating cost, low first cost . . . . . .

Gentlemen:

Since we have experienced one complete heating season with our Iron Fireman SelecTemp heating system, we are thoroughly convinced that we made a wise choice for our church educational building.

As in most buildings of this type, there are many age groups and each might require a different temperature. Not only are we able to supply each with the temperature desired, but according to our surveys the temperature does not vary as much as one degree within a zone. We think this is remarkable because even when our classrooms are filled to capacity the temperature does not exceed that of the thermostat setting.

Frequently during the week various meetings are held, and unlike other heating systems, we can heat only the room in which the meeting takes place. We have found there is no necessity of preheating this room because just by raising the thermostat setting the unit starts and after operating at full capacity for a very short time the room is comfortable and the heater begins to modulate. Also our general church offices, including the pastor's study, are located in this building and we can heat only these rooms when the other part of the building is not occupied, and does not require heat.

There are many other features that we like, such as low operating cost, remote location of the boiler, no electrical control problems and no power consumption. Even with all the advantages mentioned, our system cost much less than others with control of individual room temperature, and was competitive with systems without individual room controls.

N. W. HALLMAN, *Chairman*
Building and Grounds Committee

HOW SELECTEMP HEATING WORKS

Iron Fireman SelecTemp is a complete heating system in which each room is an independent zone. Each room heating unit (with its own built-in thermostat) circulates filtered warm air, heated by low pressure steam, which is supplied through small copper tubing. Both fans and thermostats are non-electric; no wiring required.

SelecTemp room units, only 18″ high, are recessed in walls; take no floor space. Heat is steady; temperature and volume of air are automatically modulated according to amount of heat needed.

Learn what SelecTemp can do in your church, parish house, church school and parsonage

MAIL COUPON FOR FREE LITERATURE

IRON FIREMAN MANUFACTURING CO.
3105 W. 106th Street, Cleveland 11, Ohio.
In Canada, write to 80 Ward Street, Toronto, Ontario.
Send literature on Iron Fireman SelecTemp heating.

Name_____

Address_____

City_____ State_____

IRON FIREMAN®
SelecTemp®
HEATING
Every room a zone

Circle No. 2 on card insert

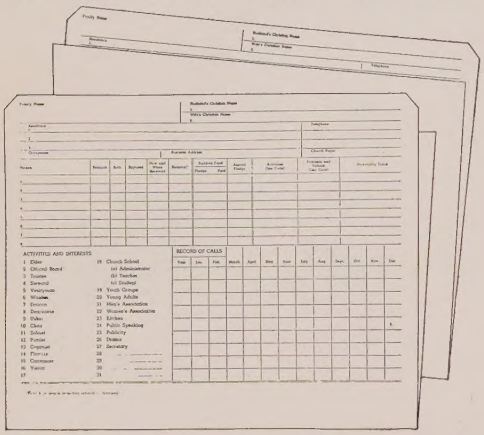
Efficient Records for the Modern Church

Thousands of new names will be added to church rolls during the Lenten season. The record forms offered here will help in the orderly administration of their religious activities.

Three new churches each week adopt the effective church record system described below.

For systematic pastoral visitation there is nothing better than

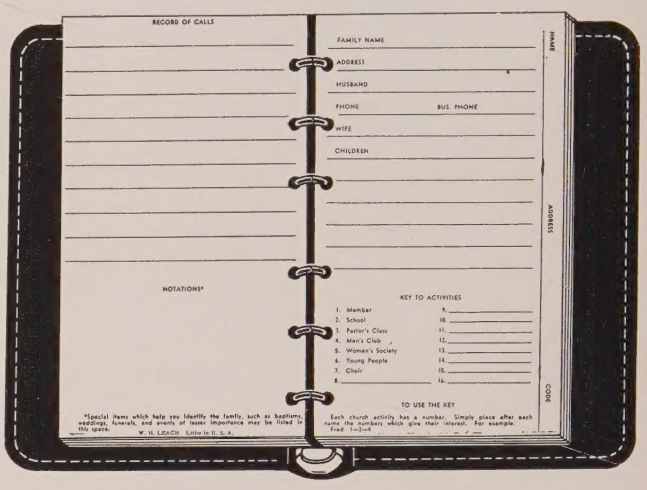
FAMILY RECORD AND PERSONNEL FILE



1. *Fits the standard size letter filing cabinet* (9½" x 11¾")
2. *Complete church record for each member of the family*
3. *Records pastoral calls*
4. *Provides a folder for supplementary family information, confidential counselling material, etc.*
5. *File may be transmitted to new church if membership is transferred.*

If you now have a filing case the complete system for a church of 100 families will cost but $7.00; a church with 200 families, $14.00; a church of 500 families, $35.00.

THE PASTOR'S CALLING LIST



Simple, Economical, Efficient

The system consists of a 3½" x 6" family information card and a binder.

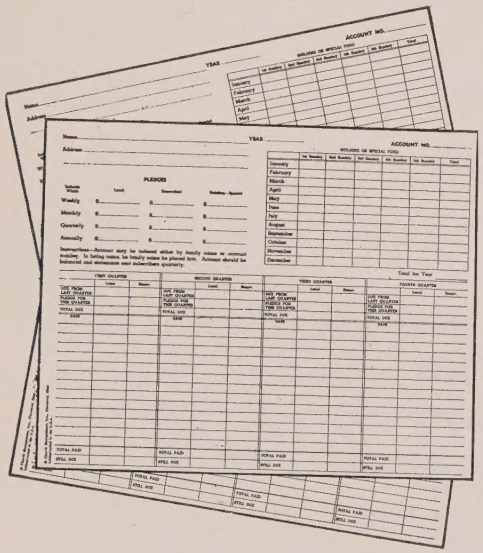
Binders come in two sizes. The ½" binder holds fifty cards. It sells for $1.00 each; the ¾" binder will hold 100 cards; it sells for $1.25.

Binders are made from long-lasting black lexide.

The cards sell for $1.10 per 100; 500 or more, $1.00 per 100.

Use white cards for members; colored cards for prospects.

DOUBLE LIFE FINANCIAL RECORD



LOW COST: Each card, 5½c; cost per pledge, 2¾c per year; $5.50 per 100; $55.00 per 1000

For Recording Weekly Contributions

Start with Any Quarter

LARGE SIZE . . . 9¼" x 11¾". *Large enough for easy, legible entries*

EASY FILING . . . *Fits the standard letter size filing cabinet*

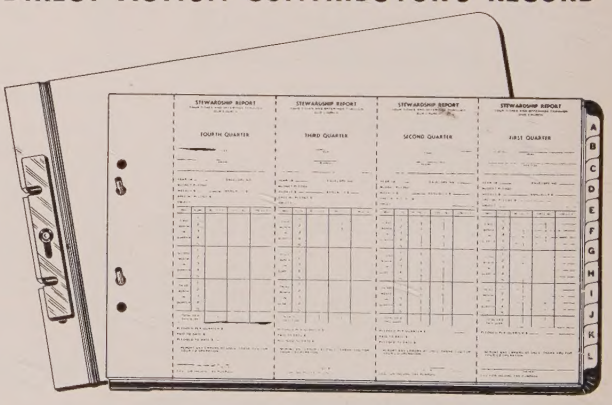
LONG WEAR . . . *Printed on a heavy white card stock*

THREE RECORDS IN ONE . . . *Three records, local, benevolence, and special, on one card*

TWO-YEAR RECORD . . . *Identical copy on both sides of the card*

COMPACT . . . *Five hundred cards take but six inches in your filing cabinet*

DIRECT ACTION CONTRIBUTOR'S RECORD



For churches which prefer to keep the weekly offering accounts in a binder. These sheets, arranged by quarters, are 14" x 8½" in size. They come in duplicate so that a quarterly report may be detached and mailed to the contributor.

Binder alone (with extension posts) $3.35
Alphabetical dividers $2.50
Sheets (in sets of two) 100, $2.25; 250, $5.00; 500, $9.75; 1000, $16.25.

Prices for imprinting the name of your church on these depends on quantity desired. The information will be given upon request.

POSTAGE PREPAID WHEN REMITTANCE ACCOMPANIES ORDER

SEND 15c FOR SAMPLES AND DESCRIPTIVE MATTER

WILLIAM H. LEACH ASSOCIATES • P.O. BOX 543 • EDGEWATER BRANCH, CLEVELAND 7, OHIO

Circle No. 3 on card insert

CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Published monthly at 1900 Euclid Avenue, Cleveland 15, Ohio. Second class mail privileges authorized at the Post Office at Cleveland, Ohio with an additional entry at Seymour, Indiana.

Editorial Advisory Board

William H. Leach, **Editor.** L. Wilson Kilgore, Minister, Lakewood Presbyterian Church, Lakewood, Ohio. C. Waymon Parsons, Heights Christian Church, Cleveland, Ohio. Harold Cooke Phillips, Minister, First Baptist Church of Greater Cleveland. Beverley Dandridge Tucker, Ret'd. Bishop of Ohio (Protestant Episcopal).

Production Staff

Supervising Editor: William H. Leach.
Managing Editor: Donald F. Shaw.
General Manager: Paul R. Roehm.

Offices

Editorial, Advertising, and **Subscription** offices, 1900 Euclid Avenue, Cleveland 15, Ohio. Phone: MAin 1-9199.

Business Office, 65 Broad Street, Rochester 14, New York. Phone: BAker 5-7142.

Advertising Offices

Boston 8: Clarence L. Morton, 294 Washington Street, Liberty 2-8538.
Cleveland 15: Arthur J. Atherton, 1900 Euclid Avenue, MAin 1-9199.
Los Angeles 5: Muriel Wanamaker, 635 South Kenmore Ave., DUnkirk 7-7175.
New York 3: Porter Wylie & Co., 114 East 13th Street, GRamercy 5-3581.

Member: Associated Church Press

Subscription Rate

Price per copy 30c except July issue which is $1.00. United States, one year $3.00, two years $5.00, three years $7.00. Canada—one year $4.00, two years $7.00, U. S. Funds. Foreign, one year $5.00, two years $8.00, U. S. Funds.

Change of Address

Always give both old and new addresses when requesting change for mailing.

Manuscripts

The editors will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unacceptable manuscripts will be returned if accompanied by return postage.

Copyright 1958 by Church Management, Inc.

Printed by the Graessle-Mercer Company, Seymour, Indiana.

Contents

JANUARY 1958
Volume XXXIV Number Four

The Church and the World
An Adventure in Understanding—*Wilson Bridge* 17
A Job for His Followers—*George Stoll* 61

Building
Building Today the Churches of Tomorrow—*William H. Leach* 20
Don't Patch and Paste—Plan!—*Herbert Morris* 23
Three Small Churches
First Church of the Nazarene, Des Plaines, Illinois 24
Huntly Memorial Baptist Church, Niles, Michigan 25
South Sheridan Baptist Church, Denver, Colorado 26
We Built the Church—*Albert M. Wright* 27
(See also our cover story, page 14, and the reviews on page 76)

General Interest
They Say; What Say They? Let Them Say—*Letters to the Editor* 6
Editorials 13
One Blood—One Dream—One World; The Bishop Said a Mouthful; There Is Always Another.
Our Cover—*Christ Chapel, Episcopal Academy, Overbrook, Pennsylvania* 14
"I Give . . . Devise . . . Bequeath"—*J. Homer Magee* 29
Speakers Are People, Too!—*Lowell D. Raymond* 43
Abraham Lincoln in Norwich—*Philip Jerome Cleveland* 55

Administration
Save—and Be Safe!—*E. C. Landrum* 28
Women on Church Councils—*Wade F. Hook* 37
New Products for Churches 60
The Lonely Crowd in Church—*Jordan E. Detzer* 62

Christian Education
Why Not Teach Manners in Church?—*Millicent Tralle* 34
Getting in to the Picture—*Burnette W. Dowler* 57

Counseling
Conversations with Joe Ross—*Russell L. Dicks* 39

The Minister
When Misfortune Strikes—*O. R. Tripp* 31
Utilities Are Deductible—*Glenn D. Everett* 33

Homiletics
Preaching—*a sonnet by O. Gayle Miller* 30
Priming the Preacher's Pump—*David A. MacLennan* 47

New Books
Parson's Book of the Month—*selected by David A. MacLennan* 53
Reviews 64

Indices
Classified for Sale and Exchange 76
Advertisers' Index 77

What Church Leaders Say About

SCHULMERICH CARILLONS

Throughout the Christian world, churchmen praise Schulmerich bell instruments for their superb tone . . . and for their ability to increase attendance, add beauty to services, and extend the influence of the church. Models are available for institutions of every size, from chapels to cathedrals. A complete 25-bell instrument can be installed for as little as $2500. Write for full information.

SCHULMERICH
CARILLONS

"Carillonic Bells" is a trademark for bell instruments of
SCHULMERICH CARILLONS, Inc.
F18 Carillon Hill, Sellersville, Pa.

Circle No. 4 on card insert

They Say: What Say They? Let Them Say

Why "Chancel"?

Dear Sir:

Let me thank you and the two writers in their articles on "A Chancel to Express Presbyterian Theology", and "A Setting for Reformed Worship" (October 1957). Both are excellent and timely. It is a pleasure to note that some Presbyterians are thinking of their own theology and history with architecture appropriate thereto. The recognition that God is speaking through His preached Word and giving blessings to his people through the Lord's Supper is fine. Then it is good to recognize that the ground about the table of the Lord is level with no division between clergy and laity.

But may I raise one question. Why then use the word "chancel" at all? This word is of Latin derivation, coming from the lattice-work which divided the section reserved for the clergy from that in which the lay people sat. The equivalent term in the Greek church is iconostasis, which refers to the doors adorned with icons separating the section in which the altar stands and into which only the clergy may enter from the nave where the laity are. Since there are no distinctions about the table of the Lord in the celebration of the Supper in a Presbyterian sanctuary why do Presbyterians use such terms as chancel or iconostasis? When the divisions are gone, what place is there for terms descriptive of these divisions? In order to have architecture fully appropriate for Presbyterian worship let us abolish also the term chancel.

W. C. Robinson
Columbia Theological Seminary
Decatur, Georgia

The Bible and Racial Problems

Dear Sir:

I noticed your editorial "You Supply the Text." (November, 1957) The following has been brought to my attention by several persons: ". . . and in that day there shall be no more the Canaanite in the house of the Lord of hosts." (Zechariah 14:21) These people went on to say, "And of course you know the 'Canaanite' refers to the Negro race." I don't "know it" but so is the claim.

Jack E. Van Liew
Community Church
Vaughn, Washington

Dear Sir:

In December 1954 you published a list of scriptural references together with my verses "All One Body We," which was based on them. In response to your November editorial "You Supply the Text" may I excerpt: Acts 17:26-28 (The Negro is my brother/sister)—Genesis 4:9-10 (The answer is "yes"!)—1 Corinthians 10:24 with Luke 10:29-37—Galatians 5:13-14 and 6:2-3 with Luke 10:29-37—Malachi 2:10—Micah 4:4.

The Bible nowhere says, "Little Rockers, integrate the Negroes in your schools!" God does say, "Every man, love a Negro as yourself"—a dozen times from Leviticus 19:18 to James 2:8.

Donald B. Howard
Claremont, New Hampshire

The Mormons

Dear Sir:

The October 1957 issue of your fine publication carries a review in the book section of the book *God, Sex and Saints* by George B. Arbaugh. . . . .

It somewhat startled me to see a review of the calibre of this one in your otherwise fine magazine. . . . I am inclined to believe that your reviewer, on this particular case, is even less informed than the author of the book he was reviewing regarding us Mormons.

In this age where Christian tolerance is being preached from all sides it appears to me to be a rather poor exhibit of journalism. If what your reviewer J. S. says is true, we are more to be pitied and felt sorry for than to be laughed at as he has done in this review.

Richard W. Jackson, A. I. A.
Salt Lake City, Utah

Ministerial Housing

Dear Sirs:

I was particularly interested in your article "Housing Deductions for Clergymen" in the October 1957 issue of *Church Management.* I reread it several times.

It is indeed gratifying to know that some consideration is being given to ministers who provide their own home.

However, we find that some churches who pay their minister a flat salary hesitate to take official action and convert a part of the salary for housing allowance.

It may be that because of the old belief of separation of church and state, the trustees of the church do not understand and they are afraid that designation of any amount as rental of housing allowance would involve them in a controversy with Internal Revenue. Therefore I am wondering if this plan could be worked out:

On the Income Tax Return, a minister states the name of the employing church and the salary he receives. This could be verified any time. Now in addition to this information, could not the minister attach an official statement from his local bank stating that the minister is buying his own home through that particular bank and just what the mortgage payments are less the taxes. This information could also include a statement from his fuel dealer stating how much he spends for his fuel during the year.

Should the minister pay his own rent or

NOW SIMONIZ HEAVY-DUTY FLOOR WAX

shines like glass...wears like iron

Here is the heavy-duty wax you need for your heaviest traffic—an extremely tough, durable product formulated to withstand day-after-day pounding on your busiest floors.

Simoniz Heavy-Duty Floor Wax is the answer to high maintenance costs where traffic is a severe problem. Long-lasting, hard to wear off, it saves maintenance costs on any type floor. Dries quickly to a beautiful gloss, yet buffs excellently if a very high sheen is desired. Strips clean and easy without extra scrubbing.

Find out about Simoniz Heavy-Duty Floor Wax now. Write for details.

Available in 1-, 5-, 30-, and 55-gallon sizes

SIMONIZ®

FOR LONG WEAR—LESS CARE

Simoniz Company (Commercial Products Division—CM-1)
2100 Indiana Avenue, Chicago 16, Illinois

☐ Without obligation, please send details on new Simoniz Heavy-Duty Floor Wax.

☐ Please send name of nearest Simoniz Distributor.

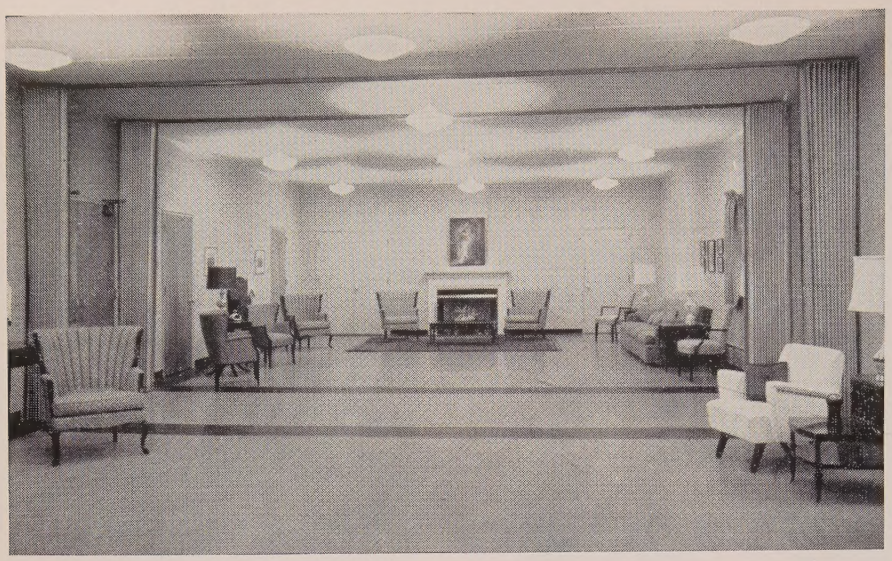
Name_____ Title_____

Firm Name_____

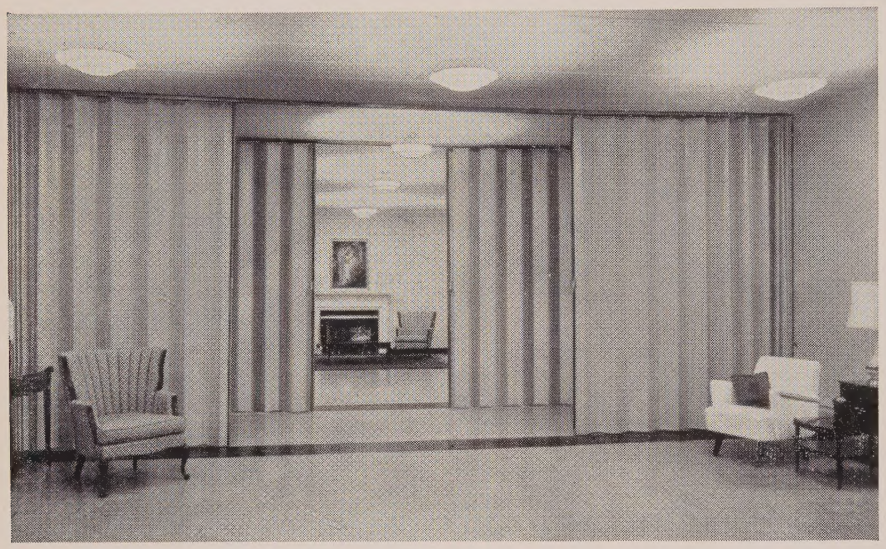
Street Address_____

City_____ State_____

Circle No. 5 on card insert



A Bemiswall installation in the parlor of a handsome new church in Cincinnati. Note how you get the full room space because of Bemiswall's minimum stacking space.



The parlor instantly becomes three rooms with sound-isolating Bemiswall. The free-hanging fabric-and-plastic design guards against injury should children fall against it.

Compare the cost of Bemiswall® folding doors . . . you'll be amazed at your saving!

It's wise to get competitive bids on the folding doors to divide your room space . . . and you'll find, as many churches have, that Bemiswall will save you up to 40 percent or more.

Yet Bemiswall is sound-resistant, fire-resistant, lightest in weight, sturdy and long-lived . . . and it has minimum stack width.

TRANSWALL COATED PRODUCTS

BEMIS

Bemis Bro. Bag Co.

TransWall Coated Products
610-D S. Fourth St., Minneapolis 15, Minn.

Please send me, without obligation, complete information and sample of Bemiswall fabric.

Name_____

Address_____

City_____ Zone_____ State_____

Circle No. 6 on card insert

if he is fortunate enough to own his home, he could present an official statement showing the rental value of the home, or the rent paid. In this way the government would know exactly what is being spent for housing maintenance and that could, it seems, constitute a claim for a deduction for housing allowance.

It is very embarrassing for ministers to ask their boards for such a statement when the ministers know that the issue is misunderstood, and it is also regrettable that ministers who really need this exemption so much should be deprived of this generous provision of home allowance just because it is not clear to some church boards and they hesitate to take action on this important matter.

Thanking you for any further information you might give, I am.

William H. Hester
Roxbury, Massachusetts

(Editorial Note: The law passed by Congress provides that the rental value of housing furnished a minister of religion or the housing allowance provided in lieu thereof shall be tax exempt. The Internal Revnue Service has no option but to require that there be a "housing allowance" in order to qualify under the law, but is as liberal as possible in defining this. It requires only that a resolution be passed stipulating that part of the clergyman's stipend is considered a housing allowance.

Unless such official action is taken by the board or agency employing a clergyman he cannot claim the exemption.

A clergyman need feel no embarrassment about asking a board to take such action since it is only designed to give equality of treatment to all ministers in the matter of taxation. Failure to provide a "housing allowance" to a clergyman who supplies his own housing or pays his own utility bills subjects him to discriminatory treatment in comparison with other ministers.

There is no danger of controversy with Internal Revenue. The regulations clearly provide that the allowance is deductible up to the amount actually expended in providing housing. If there is any question concerning a given expenditure it can be resolved by a simple conference with the nearest representative of Internal Revenue. He is there to help the taxpayers with just such a problem. A recent query, for example, was about whether an expenditure for lawn sod was deductible. It is, but a similar investment for garden seed wouldn't be. A lawn is a necessary adjunct to a house, as is a coat of paint; a garden is not essential.

Rulings on such points are easily obtained by simply claiming a deduction. If it isn't allowed, the clergyman pays the tax. No one will accuse him of cheating by claiming a benefit Congress has specifically provided for all ministers. *Glenn D. Everett*)

- *How did people travel during Bible days?*
- *What were the colors and styles of their clothes?*
- *What was the route from Nazareth to Jerusalem?*
- *How did they grow and harvest their crops?*
- *What were their beasts of burden?*
- *What did Palestine actually look like?*

Now! Show interesting pictures on the screen to answer these questions for your 1st quarter study of Jesus

New full-color filmstrip, "A Trip from Nazareth to Jerusalem"... now only 6^{00} complete with teaching guide. Ready for immediate use; no study or research required.

Your primary and junior students will enjoy this beautiful, informative 26-frame filmstrip describing a family's trip to Jerusalem in Jesus' day. Based on careful study and research, this authentic filmstrip is furnished with a teaching guide providing complete outline, background information, and material for interesting class projects. Ready for use; no study or research required. No. A769-5, complete and postpaid, now only $6.00.

NOW AVAILABLE! **Complete set of 5 filmstrips, "Living in Bible Days," for primary-junior students.**

These beautifully illustrated full-color filmstrips provide basic background for your study of Jesus and Bible times. Fully approved by leading Bible scholars. Titles include "School in Capernaum;" "At Home in Nazareth;" "The Sabbath in Capernaum;" "Market Day in Galilee;" "A Trip from Nazareth to Jerusalem." Order this outstanding material now for your first quarter program.

No. A769S—Set of 5 filmstrips with teaching guide for immediate use, only $25.00.

FREE!

44-page Illustrated Catalog of Protestant Religious Filmstrips!

This amazing catalog lists, describes, illustrates and gives prices on the most complete library of filmstrips for Church use. Simply send coupon for your free copy today.

SVE

Society For Visual Education, Inc.

Subsidiary of Graflex, Inc.,
Member of General Precision Equipment Corp. Group

Now so easy to order!

Society For Visual Education, Inc. (A Business Corporation) 35
1345 Diversey Parkway, Chicago 14, Illinois

Gentlemen: Enclosed is my check ☐ money order ☐ in the amount of $_____ for the following postpaid filmstrips:

_____ (Quantity) Filmstrip(s) No. A769-5. "A Trip from Nazareth to Jerusalem," at $6.00 each.

_____ (Quantity) Set(s) of 5 filmstrips, No. A769S, "Living in Bible Days," (Set includes "A Trip from Nazareth to Jerusalem.") at $25.00 per set of 5.

☐ Please send 1958 Protestant Religious Catalog free.

Name_____

Church_____

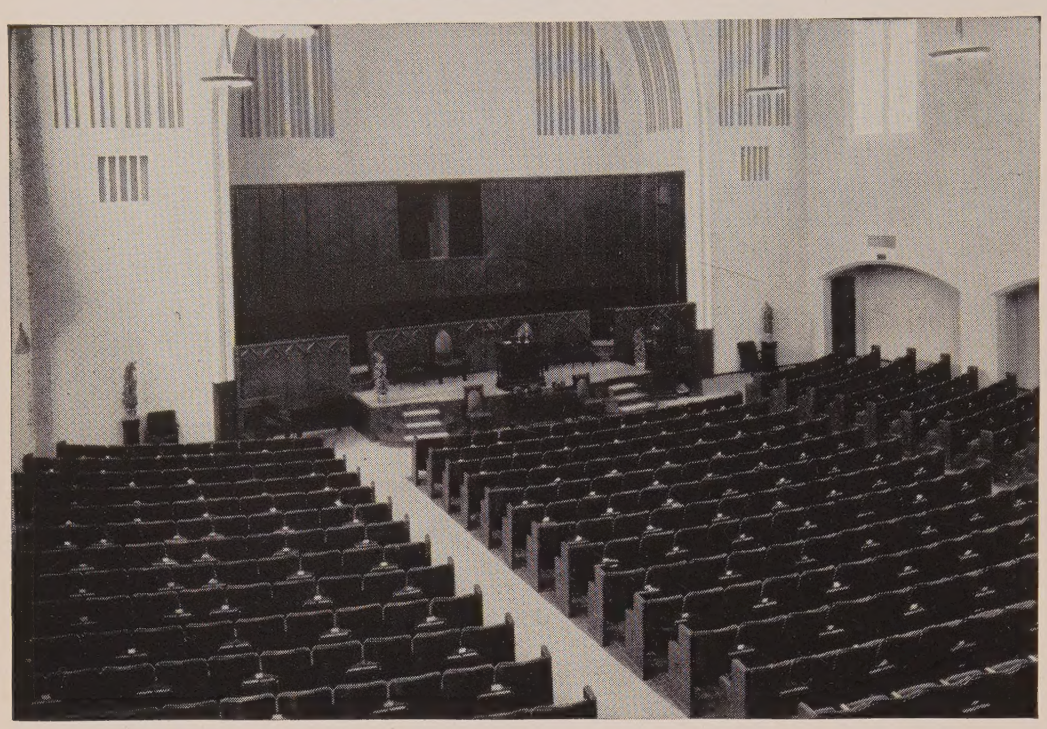
Address_____

City_____ Zone_____ State_____

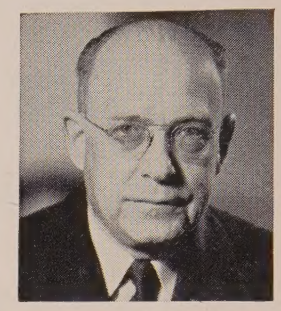
Your title_____
(Minister, teacher, director of education, etc.)

Circle No. 7 on card insert

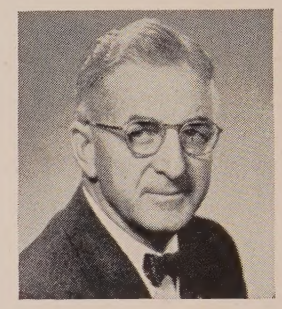
CONSULT AMERICAN SEATING FIRST IN CHURCH FURNITURE



View showing American Seating Upholstered Individual Chairs in the First Baptist Church, El Paso, Texas.



Dr. W. Herschel Ford, pastor, First Baptist Church, says: "Our people are highly pleased with our beautiful and comfortable seats. No one could have given us better or more courteous service than American Seating Company. We highly recommend their seats and their service to every church."



W. J. Chesak, committee chairman for building the main auditorium, states: "It is highly important that a church furnish comfortable seating for its members. We feel that the seats installed by American Seating Company in our church have added to the beauty and comfort of our services, and have greatly increased the attendance."

"American Seating Chairs add beauty and comfort...increase our attendance"

ANOTHER EXAMPLE OF AMERICAN SEATING'S HELPFUL SERVICES TO CHURCHES

Comfort goes to church with new American Seating Upholstered Individual Chairs.

Result: Even more beauty and dignity for church services, genuine seating comfort for worshipers, much lower noise level in the sanctuary . . . to say nothing of increased attendance!

In fact, that is why important churches, like the First Baptist Church of El Paso, Texas, value the importance of comfortable seating for members. It is also the reason why so many of America's fine churches consult the American Seating Company when planning seating for a new church, or when remodeling an existing church.

They know that American Seating offers a complete line of upholstered chairs, pewing, folding chairs, and church accessories . . . that all American Seating products are of the highest quality, and are built to the most exacting standards in the industry.

The Upholstered Individual Chairs, shown here in both the main auditorium and chapel of the First Baptist Church, are an excellent example of the benefits to be derived from specifying American Seating equipment.

These chairs, with pew ends on aisles, are designed especially for use in churches. Each has a deep-curved back with full-upholstered front panel, and hinged, soft-front, spring-arch seat. They provide comfort and modern style without sacrificing traditional church dignity.

Your church deserves the best. This means long-enduring American Seating furniture. For data, contact us today.

The chapel of this fine church is also equipped with American Seating Upholstered Individual Chairs.

AMERICAN SEATING®

WORLD'S LEADER IN PUBLIC SEATING

Grand Rapids 2, Michigan. Branch Offices and Distributors in Principal Cities. Manufacturers of Church, School, Auditorium, Theatre, Stadium, Transportation Seating, and Folding Chairs and Tables.

Circle No. 8 on card insert

eye-ease
and
beauty

for church or school

GUTH LIGHTING

FOR WORSHIP

practical designs create comfortable levels of sight-saving light—
and blend with the decor of your church (modern or traditional).

Write today for complete information on Guth light-planning services and low prices.

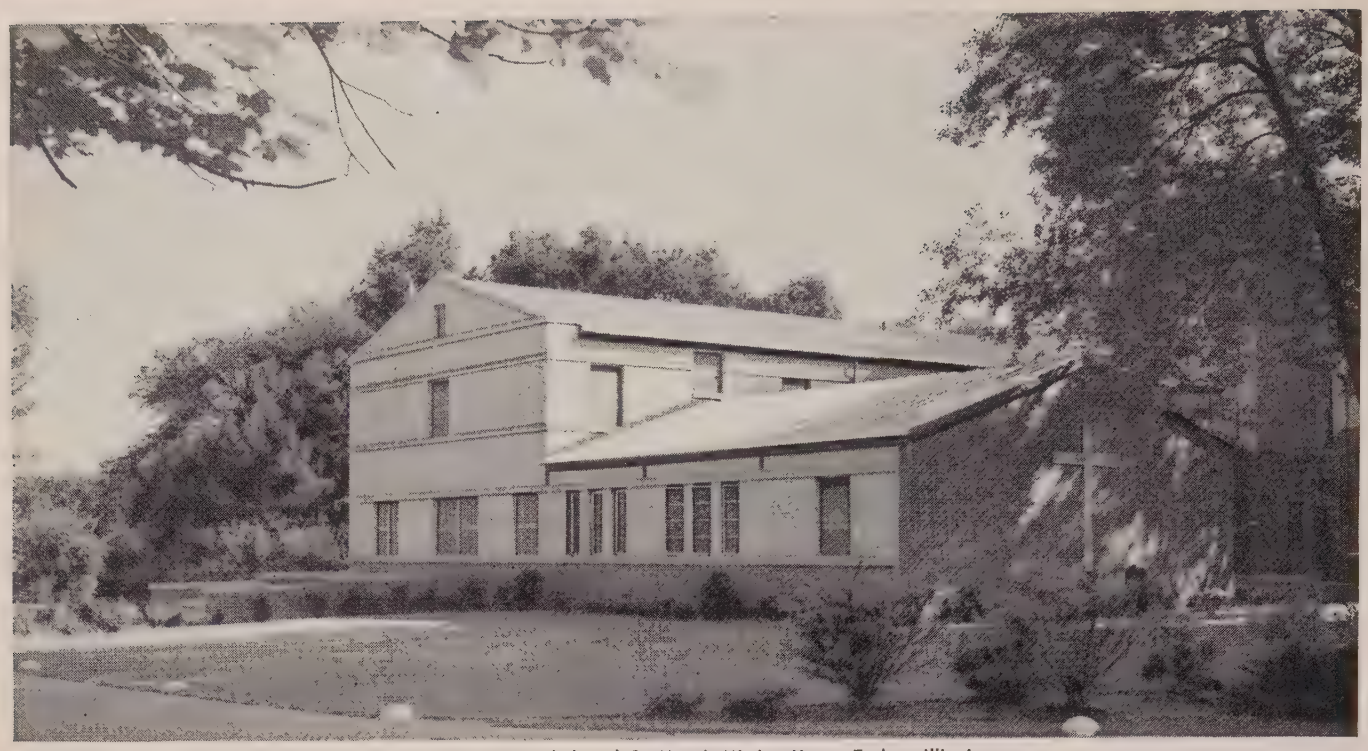
FOR STUDY OR PLAY

Guth Lighting for classrooms, corridors and gyms . . . specially designed to protect young eyes from strain . . . kindergarten through college!

THE EDWIN F. Guth CO. ST. LOUIS 3, MO.

TRUSTED name in lighting since 1902

Circle No. 9 on card insert



Above, convent and chapel, St. Mary's Mission House, Techny, Illinois

Highlands School, LaGrange, Illinois

A way around the high cost of church and school construction

The two structures pictured above are a convent and a school; *both* are quality buildings—both economical buildings—and for the same reasons. Yet only a trained eye can detect the common denominator.

These are Butler System buildings, which means that the basic supporting structure and roof are pre-engineered, mass-produced Butler metal components.

Since the Butler parts are precision-made to high standards of strength and durability—the basic building is sound and substantial. And since the Butler steel skeleton supports the roof and all other building loads and stresses, economical curtain walls can be utilized, employing any finishing material you desire.

Thus no two Butler System buildings need ever look alike. But they will resemble one another with respect to superior construction. Yet, you will find that a Butler costs no more—sometimes even less—than the most ordinary traditional construction.

There are several other important advantages to building the Butler way. Ask your nearby Butler Builder to show you the colorful sound slide film entitled "The Community Decides to Build." You'll find his name in the Yellow Pages of your phone book under "Buildings" or "Steel Buildings." Or write direct.

BUTLER STEEL PRODUCTS

BUTLER MANUFACTURING COMPANY

7434 East 13th Street, Kansas City 26, Missouri

Manufacturers of Buildings • Oil Equipment • Farm Equipment • Dry Cleaners Equipment • Outdoor Advertising Equipment • Custom Fabrication

Sales offices in Los Angeles and Richmond, Calif. • Houston, Tex. • Birmingham, Ala. • Atlanta, Ga. • Kansas City, Mo. • Minneapolis, Minn. • Chicago, Ill. • Detroit, Mich. Cleveland, Ohio • Pittsburgh, Pa. • New York City and Syracuse, N.Y. • Boston, Mass. • Washington, D.C. • Burlington, Ontario, Canada

Circle No. 10 on card insert

CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

One Blood-One Dream-One World

Two events have stirred our nation during the past three months. First, the racial segregation issue which came to a head in Little Rock, Arkansas; secondly, the launching of Sputnik I and II by Soviet Russia. They may seem far separated in significance and they really are, but in one sense they have a lot in common. They both reveal the stubborness which honestly resents all efforts to find anything good in those we do not like.

The fantastic theory of some segregationists that God has consciously divided humanity into preferred and non-preferred classifications parallels the concepts held by many in our land that mechanical and industrial genius is confined to the western world. American engineers of a generation ago who visited Russia reported with amusement that that land could never be in industrial competition with the United States because the peasants could not even change an auto tire. We now find that we are facing a nation of scientists with an educational system which is, in some respects, better than our own.

Back of both of these instances—the race struggle and the flying satellites, there is the age old concept that God has favored nations and preferred peoples.

When mankind refuses to accept the simple facts of life, history has a way of forcing truth upon it. It has been so demonstrated many times. Privileged individuals and privileged classes are of short duration. The boy born across the tracks becomes the business prince of the next generation. The bashful little colored girl in the church choir develops into the world famed soloist. While this is happening the crowns of monarchs are vanishing as their owners become wanderers upon the earth.

"The mills of God grind slowly." But they do grind. The truths we resist finally prove themselves. The United States of America, conscious of its power, has become somewhat of a braggart in the Councils of the world.

So sure have we been that we are the favored nation that we have entered the flabby age of our history. Less work. More play. Vulgar displays of wealth. Cheapening personal and public morals. These things characterize our age. Yet progress is usually stimulated by severity not luxury.

If gold alone can buy truth, we can control the wisdom of the world. But even gold cannot withstand the evolutionary processes of truth.

There is too much good in this big, wealthy, half-pagan, nation of ours to permit it to be destroyed because of blind spots in its social thinking. The time of redemption, we think, is at hand. Events of the past few months may be the eye-opener we need to recover our idealism and religious faith.

The Bishop Said a Mouthful

The House of Bishops of the Protestant Episcopal Church recently met in Sewanee, Tennessee, in connection with the one hundreth anniversary of the founding of the University of the South, which is affiliated with that Church. There was some criticism of the House of Bishops because it did not issue a pastoral letter regarding segregation. The Rt. Rev. Henry Knox Sherrill, presiding bishop, is reputed to have given this reply.

> **We have stated our position and we maintain that position. But it is a quite complicated and very delicate question and we feel that it would not be wise to pop off something drummed up at 3:00 A. M.** ***Our pastors like to preach in their own way, instead of pastoral letters being sent out.***

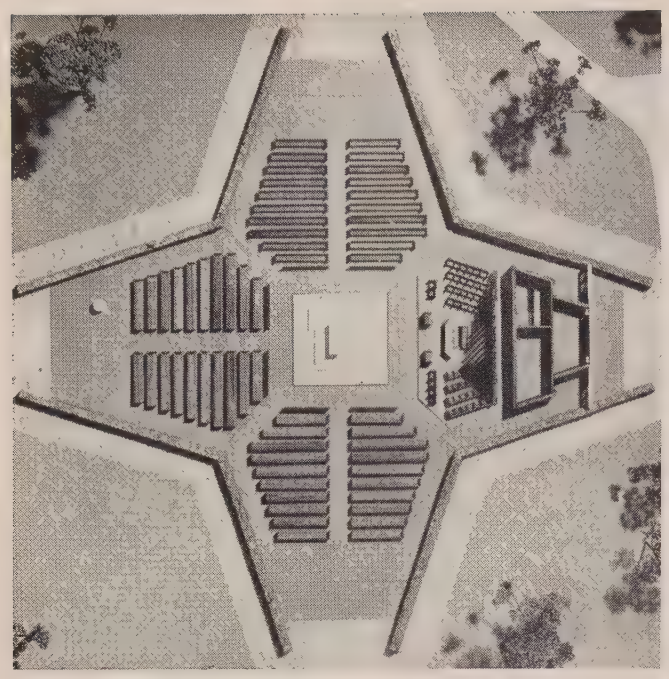
The italics in the above are ours. We know that there are many ministers in other denominations who wish that this attitude were contagious. They, too, like to select their own topics and preach their own sermons. It would be well to withhold many of their prepared discourses for special occasions.

There Is Always Another

The preacher was deeply engrossed when reminded by his secretary that he had a speaking engagement in a neighboring city. He rushed his preparation, grabbed a book from his desk to read on the train, and made a dash for the station. On the train he found that he had forgotten the manuscript of his address.

The book, however, interested him greatly. Every page gave him ideas, and he was soon writing notes on the inside covers. Some of the items he intended to insert in the address which he was trying to remember. The longer he read the more ideas were written down, and he had more ideas to supplement the original material. When he gave the ad-

(turn to bottom of next page)



Our Cover

Christ Chapel

Episcopal Academy, Overbrook, Pennsylvania

Vincent G. Kling, Architect

(The cover photo and the photo on this page were taken of a carefully constructed and unusual model of the chapel.)

Boys and Men Design a Chapel

"I think the new Chapel should be sort of holy."

"I want a feeling of space inside."

"The cross should be prominent."

The Chapel Planning Committee at Episcopal Academy, in Overbrook (near Philadelphia) read these statements with mixed emotions. They had asked the students at this boys' school, the nation's largest Episcopal day school, to express what they wished in the proposed new chapel. Over and over again from boys of all ages came the same desires differently expressed.

"It has to be simple."

"We want to feel a togetherness inside."

"It should have a steeple at least sixty-five feet tall to dominate the campus."

"Could we have a beautiful organ?"

Although Headmaster James H. McKee Quinn and the school's chaplain, the Reverend James A. McDowell, heartily agreed with these sentiments, and the committee with them, they were faced with other, more practical considerations.

With a budget of $350,000, how could they erect a building large enough to hold 800 boys at once, fulfilling at the same time these desires for spaciousness, a high steeple, fieldstone walls and other expensive items?

The Planning Committee composed of trustees, alumni, parents, faculty and students wrestled with their hopes and the grim realities. After much prayerful thought and discussion they finally formulated the requirements for the building so badly needed. (The present chapel is a frame building that was erected in 1924 as a "temporary" chapel.)

The new chapel, they agreed, should express the central role of religion in the life of the Academy. It should lend itself to easy movement to and from the short daily chapel service, yet be suitable also for the religious pageants and morality plays which are such an integral part of the Academy's program. It should be spacious and lofty and use the cross freely in its design. It should have the freshness, directness and simplicity of the young boy's attitude toward God and the world. It was to be called Christ Chapel.

As designed by Philadelphia architect Vincent G. Kling, Christ Chapel is in the shape of a Greek cross, with the altar in the center and the Academy family grouped around it in three transepts. Each of these has its own entrance. The fourth transept is occupied by pulpit, lectern, choir, organ and sacristy. The space is enclosed by a four-gables roof that rises to a lofty height (50 ft.) over the altar and is crowned by a steeple. Under the roof, embracing the transepts, are low walls of native field stone.

There was only place on the school campus where this chapel could fit. Ideally, it must face buildings at either end of the campus and a main road—all at once! Future maintenance and upkeep must be considered.

A cross suspended above the altar is bathed in natural light coming through the glass-enclosed steeple and an oculus. Natural light is also admitted through the band of glass between roof and walls. The gable ends, above the doors, are stained glass.

The interior design is composed of exposed laminated-wood structure, acoustical plaster ceiling, quarry tile floor, walnut pews and woodwork, and exposed stone walls. Outside, the roof is ribbed copper.

While construction of the chapel is estimated at $350,000, Episcopal's campaigners have set their sights on $400,000—a figure which includes the hoped-for organ. At the present rate of subscriptions, they may well succeed in raising the added funds needed for stained glass and for changes in the campus driveway, which now cuts up the area around the Christ Chapel site.

The fund drive is not without its excitement, for the contemporary design of Christ Chapel has given rise to some controversy among Episcopal Academy's friends. Objectors to the low walls and sweeping roof are told by enthusiasts of the design that "This is a building to shelter small boys, not a parish church."

To the occasional "traditionalist", who complains that the altar belongs "at the end of a church, not in the center", Chaplain McDowell has this to say:

"At the first Communion, Jesus Christ did not go to the far end of the room and turn His back on His disciples. He was in their midst."

Christ Chapel is planned especially for boys, and is a direct expression of what boys and young men of today want most in a chapel.

(from previous page)

dress it was more book than original. He was conscious of that when he seated himself after the address.

As he walked to the floor he saw a very enthusiastic gentleman coming his way with hand outstretched.

"That was a great sermon—wonderful," said the man. "And I know where you got it."

So the secret was out. Someone else had seen an advance copy of the book. He might as well confess the plagiarism and be humble. But his new friend did not give him the chance. He continued his enthusiastic endorsement.

"Yes, I know where you got it. There is only one place a man can get a message like that. That is down on his knees before God in prayer."

DISCOVERED:

a floor cleaner that costs less than a Clarke

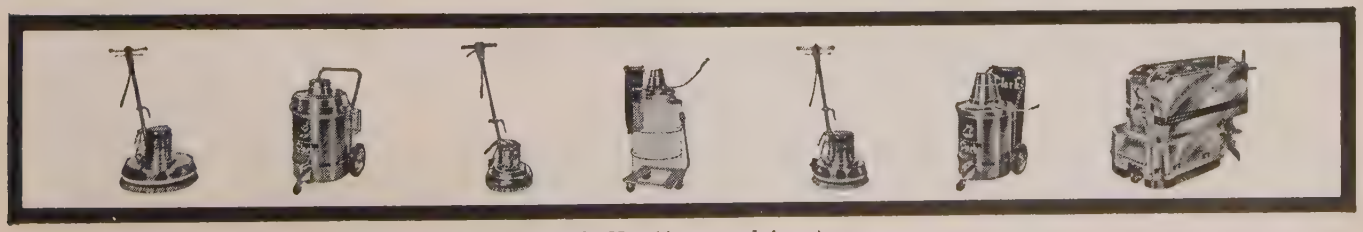
It's true, this charwoman's scrub brush costs less than a Clarke floor maintenance machine. *Initial* cost, that is. In the long run, of course, you pay far more to clean with a scrub brush than to invest in a Clarke. Clarke machines cut your maintenance bills more than *any* low-initial-cost cleaner. The versatile Clarke Floor Maintainer, for instance, not only drastically reduces labor costs, but does so much more cleaning so much better with less work and in less time. It scrubs, polishes, waxes, steel wools, buffs and grinds—keeps your floors sparkling easily and economically.

No matter what your cleaning needs are, there's a Clarke machine that's just right for you—maintainers and wet-dry vacuum cleaners in a range of job-fitted sizes and the Clarke-A-matic combination cleaner for unusually large floor areas. Have your Clarke distributor show you.

Clarke SANDING MACHINE COMPANY

231 Clay Avenue, Muskegon, Michigan

Distributed in Canada: G. H. Wood & Co., Ltd., P.O. Box 34, Toronto 14, Ont.
Authorized Sales Representatives and Service Branches in Principal Cities.



Circle No. 11 on card insert

Zion Messenger

ZION EVANGELICAL LUTHERAN CHURCH
WILMINGTON, DELAWARE

WAYNE FULLER - one of our "Cherubs", in Choir Vestments and with Bible in hand, sets a good example, not only to our boys and girls, but to all of us, in devotion and service.

Magic in the Printed Word

As if there were magic in the impress of type, the printed word conjures vital interest. To most folk, "I saw it in print," has stirring significance. As the printed word crystallizes creative thought, so is it a dynamic force in influencing thought—and arousing action.

Let the Printed Word Reinforce Your Efforts

PUBLICITY through printers' ink can work wonders in your church . . . in your parish . . . even far afield.

A Church Magazine of Your Own!

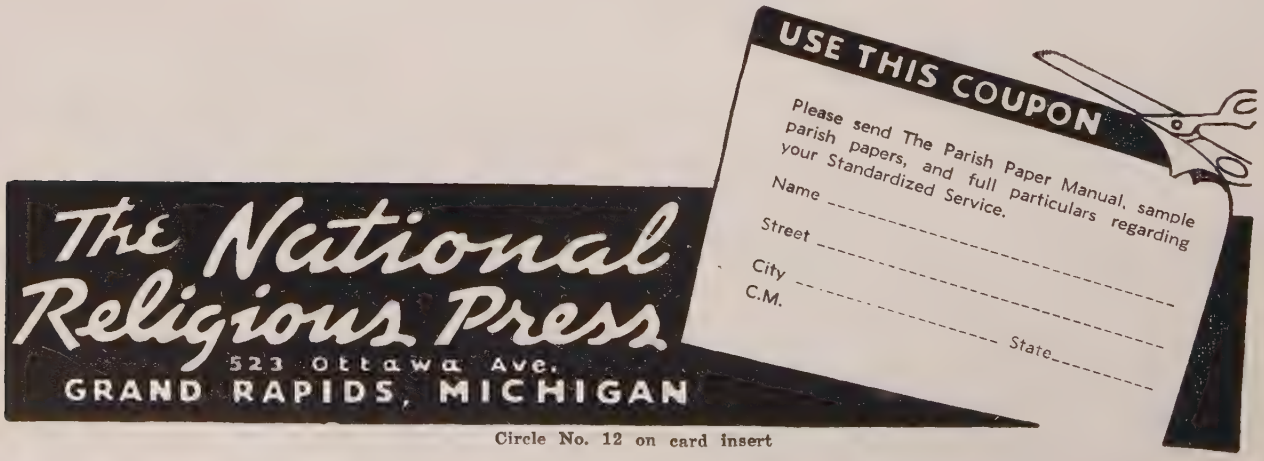
PUT ONE to work for you. Let it go to every member of your community. It not only tells the people what your church has done and plans to do, spiritually and socially, but it makes them think, talk, plan and work with you. It extends your influence, the grace and power of your church. It increases attendance and collections. Helpful in your endeavors to enlarge the kingdom of God, it builds a successful pastorship.

Send the Coupon NOW!

INFORMATION as to how you may run a successful magazine for your church at little trouble and cost—even at a profit if you choose—will be sent by return mail, upon receipt of the coupon. The plan is well worth your serious consideration. Send for the particulars. Read every word. Then decide. Don't put it off and let a glorious opportunity slip by.

A PARISH PAPER

INCREASE ATTENDANCE
MAKES PASTORAL CALLS
KEEPS COMMUNITY INFORMED
VISITS THE SICK AND INFIRM
CONQUERS INDIFFERENCE
ENCOURAGES CHURCH WORK
AIDS CHURCH FINANCES



Circle No. 12 on card insert

An Adventure In Understanding

Eschewing publicity, sensationalism and much talk, Wilson Bridge quietly exchanged pulpits with a man whose skin was a different shade, thereby demonstrating in action what many hold by conviction. This is an exciting story —a mission of good will, told in his own words.

Wilson Bridge

In the spring of 1957 my wife and I were discussing plans for our summer vacation. It had been suggested that we might be able to effect an exchange of manses and churches for the period of our vacation with one of our ministers in western Canada. But owing to circumstances over which he had no control the proposed exchange never materialized.

Several days later, whilst looking through some papers in my desk, and wondering where I might find another exchange possibility, I came across a copy of the Hood Theological Seminary Bulletin. This seminary, located at Salisbury in North Carolina, is the ministerial training college of the African Methodist Episcopal Zion Church. The A.M.E. Zion Church is a Negro denomination which parallels the Methodist Church in the United States. Its membership is given as 525,000. It shares the distinctive Methodist emphasis in doctrine, worship, polity and program. The theological seminary at Salisbury is open to Christian men and women of all races. When I learned this from the bulletin it struck me as being the right spirit, and that was where I got the idea of a Negro-white exchange.

Making Arrangements

As I looked through the bulletin and noticed the names of members of the seminary board, I came across the name of the Rev. A. A. Perry, D.D., minister of the Goler Memorial Church in Winston-Salem, North Carolina. To me, he was just a name, and a minister of the A.M.E. Zion Church. But for some reason which I am unable to explain, I felt guided to write him, informing him that I would like to exchange manses and churches for the month of August, and asking if he would be interested. In his reply, Dr. Perry stated that he liked the idea very much. He also liked Canadians because of the kindness he had received some years previously from people in Windsor, Ontario, when he was stranded in that city. But although the idea appealed to him, and he would have appreciated a trip to Canada, he had to decline; he had already made plans for his summer vacation. What he did do, however, was to place my letter before a group of Negro ministers who met at Livingstone College, Salisbury, two weeks later. A number of them were interested, but the one man who found it convenient to exchange for the month of August was the Rev. E. Raphael Michael of Little Rock A.M.E. Zion Church, Charlotte. He had served in the New England and New York Conferences, and was highly recommended by Dr. Perry, and by Bishop William J. Walls, senior Bishop of the A.M.E. Zion Church.

When I placed Mr. Michael's name befor the members of our church session they were enthusiastic about the idea. The fact that the color of a man's skin was black made no difference to them. "Go right ahead," they said, "and make the arrangements." One member of the session went so far as to say, "If by any chance I were to die while you are away, I would be tickled pink to have the Negro minister conduct my funeral service." So having received the blessing of the church session I again wrote to Mr. Michael and we completed plans for the exchange of manses and churches for the month of August.

Of International Interest

When everything had been arranged to the satisfaction of both churches and ministers, Mr. Michael passed on the information to Dr. J. S. Nathaniel Tross, editor of *The Charlotte Post.* The very day on which the news was published in that newspaper it was picked up by the Associated Press, and the exchange became "news" from coast to coast. It was "news" because it was the first international interracial exchange of which North America had any knowledge.

Our first intimation of the fact that such an exchange was of international interest came over the radio at nine o'clock one morning when the announcer stated that a Negro minister from North Carolina and a white minister from Quebec were to exchange manses and churches for the period of their summer vacation. Throughout that day we received many phone calls from newspaper reporters in Canada and the United States. One of the first of these was the Ottawa correspondent for *The Times* of London, England. Three radio stations and one T.V. station also asked for interviews.

To some people it may seem rather foolish when I state that we gave careful consideration to these requests before consenting to be interviewed. There was good reason for this. There were many angles to what we were contemplating, and quite a bit of racial tension in the South at the time.

In each interview we were careful to point out both to the press and in my radio and T.V. interviews, that this exchange was not a campaign connected with the subject of racial relations. We were simply going on a mission of goodwill, and irrespective of the color of their skin the people of both races were "one in Christ Jesus." The whole thing was to be a venture of faith, both for the Michaels and ourselves; and it was in faith that we went to Charlotte and the Michaels came to Lachute.

The Exchange

My wife and I traveled to Charlotte by car, arriving there in the evening of Thursday, August 1st. The Rev. and Mrs. E. R. Michael, along with their two daughters, Vernoca, 12, and Margaret, 14, reached Lachute in the morning of Friday, August 2nd. As were were traveling by different routes we did not meet in the course of our journey, though we did make tentative plans to meet on our way home.

In a press interview given shortly before he left Charlotte, Mr. Michael said, "We have the best of the 'deal. The Bridges will have the heat of the South to contend with, and we will have the coolness of Quebec."

He was right! While we were to live in a small, six-roomed, wooden bungalow, with day temperatures in the high nineties for most of the time, and occasionally over the hundred mark, with humidity of eighty percent, the Michaels were to enjoy our spacious, brick-built, two story manse, with a climate at least fifteen degrees cooler, plus cool breezes.

After breakfast on Friday we were surprised to receive two colored visitors from Washington, a reporter and a photographer who had been sent down by the publishers of *Ebony,* a Negro magazine, the opposite number to *Life.* It was the job of these men to "cover" our first few days in Charlotte, including the Sunday services, and to find a contact who would keep them informed of public reaction to the idea during our month's stay. Other reporters and photographers were to do a similar thing for the Michael's during their stay in Quebec, thus providing a full coverage for Canadian and American papers and magazines.

During the next few days we visited a number of white and colored high schools in Charlotte. We also visited Carver College and Johnson C. Smith University, and Queen's College. We went on to Salisbury and visited Livingstone College, and Hood Theological Seminary. Livingstone is a liberal arts college with a class

Top—The author, minister of the Lachute United Church, Lachute, Quebec.

Left—Mr. and Mrs. Bridge with friends in front of Livingston College, Salisbury, North Carolina.

Below—The congregation leaving the Little Rock A. M. E. Zion Church of Charlotte, North Carolina, where the author carried on the pastoral function for a month.

Below right—The author's son and a friend.

"A" rating, and was named in honor of David Livingstone, the great and beloved Scottish explorer and missionary to Africa. It is interesting to note that at the time when Livingstone College was founded seventy-five years ago by Bishops Hood and Lomax, and other interested people, they were able to secure a charter without the word "race" or "Negro" in it. Thus the doors were left open for all youth without regard to race or creed. The college has grown with the years, and now its students come from every state in the United States, from Canada, from Central America, the West Indies, South America and Africa. Its present enrollment is more than seven hundred.

Hood Theological Seminary is the graduate school of theology. It was named after Bishop John Walker Hood, the cornerstone being laid in 1906. Through the years and through its doors, "an endless line of splendor," men and women, have gone out to serve. Bishops, teachers, missionaries, ministers and Christian education workers are numbered among its illustrious graduates.

Both of these institutions are located on the beautiful and spacious campus at Salisbury and are sponsored by the A.M.E. Zion Church. Dr. William J. Trent, whom were were privileged to meet, has been the forward-looking president of both institutions for the past thirty-two years.

The Church

The Little Rock A.M.E. Zion Church to whose people I had the privilege of ministering, is situated in a downtown section of Charlotte, in the midst of a Negro population. The manse is two miles or so from the church in a good middle class Negro neighborhood. We were the only white people there and no family could have been made more welcome or received more kindness than we did.

Although I have conducted divine worship and preached in churches of various denominations in the course of my ministry, this was the first time I had ever worshipped with a Negro congregation. To hear those people sing was always an inspiration. As one observed their faces it seemed that they sang with the spirit and with the understanding also. To preach to them was a heart-warming and unforgettable experience. The enthusiasm generated by their singing of the hymns, and the choir's singing of the Negro spirituals, seemed to find a further outlet during the sermon. Again and again they would call out, "Yes, brother," "Halleluiah" and "Praise the Lord."

The way in which they gave vent to their feelings did not disturb me in the least, for in the post war years I had had similar experiences when conducting evangelistic services in rural parts of the Old Country. On returning to my own church in September the service was a very tame affair when compared with what

we had known in Charlotte.

Church attendance on each of the four Sundays in Charlotte was excellent, even though the heat was most oppressive. The body of the church and the gallery were always filled, and on the fourth Sunday—when a number of white people were present—some of the worshippers had to stand throughout the service. Never in all my life have I perspired so freely in a worship service as I did on those four Sundays. But like my wife and son I gradually became accustomed to it. Tropical-weight clothing did help somewhat, but the perspiration poured out just the same. If my inspiration had equaled my perspiration we might have had a revival.

The Other End

Up in Lachute, a town of about 9,000 people, the Michaels were well received. Our congregation had given them a great welcome, and had taken them not only into their homes but into their hearts.

Granted, they had the cooler climate. Some days it was a bit too cool, for they had to make use of the oil furnace in the manse to enable them to be warm and comfortable. But whatever coolness they experienced in the matter of climate was more than compensated for in the warmth of hospitality they received from our people. They were the only colored family in Lachute, but as Mr. Michael said to a press reporter, "Our color never made any difference wherever we went. There seemed to be no end to the dinners and suppers to which we were invited, and we enjoyed every minute of our stay. In my twenty-nine years as a minister I can honestly say that of all the churches in which I have preached no church ever gave me a greater welcome than the United Church of Canada in Lachute."

Before the Michaels left for home our people arranged for an informal party on their behalf in the church hall, at which ministers of the various Protestant churches were present. Parting gifts of woolen blankets, made locally in Ayers' Mills, were given to the Michaels and broaches were presented to their daughters.

Social Life

We, like the Michaels, experienced much kindness and received parting gifts from the people of the Little Rock A.M.E. Zion Church. We also attended a number of social functions, including the silver wedding anniversary of two of the church members.

One of the social events given in our honor was a Sunday afternoon reception at the Y.W.C.A. in Charlotte. To this white and colored ministers were invited, and although at least eight colored ministers were present, we did not see any white ministers.

In the presence of a large gathering which included Dr. A. H. George, Dean of Johnson G. Smith University, Dr. Edward H. Brown, Director of Carver College, Dr. J. S. Nathaniel Tross, Editor of *The Charlotte Post,* and other prominent citizens, I was presented with a leather-bound Bible. This was suitably inscribed to commemorate our international interracial exchange, and to mark my twenty-one years as an ordained minister. The gift came as a great surprise and I shall always treasure it because it was given to me by the people of another race to whom I had gone as an ambassador of Christian goodwill.

Dr. J. S. Nathaniel Tross, in the course of his speech of welcome on behalf of the church and the city, described the event as "history in the making." "I am convinced," he went on to say, "that if similar exchanges could be effected between other ministers and churches in Canada and the United States, they would help toward a better understanding between our two races."

A lay member of the Roman Catholic Church (white) who met me on the street during the week recognized me from a picture he had seen in one of the local newspapers and engaged me in conversation. "Your ministry here," he said, "has been the best thing that could have happened to Charlotte. God bless you!"

A white minister whom I met later apologized for the fact that no white ministers had called to visit us, and for their absence from the reception. "Our people are not in favor of fraternizing with the Negroes," he said, "but in our own hearts we feel ashamed because we see a white minister from another country doing what we ought to have done long ago."

Our last Sunday in the Little Rock A.M.E. Zion church was an experience we shall always remember. The whole service from start to finish was a spiritual uplift. At the request of the people, the closing hymn was "Blest be the tie that binds," sung to the tune of Dennis. I have heard some good hymn singing in my time, especially by Welsh congregations, but I have never heard a congregation sing that hymn as the Negroes did in Charlotte. The grandparents of many of them had been slaves, and it just seemed as if the pent up hopes and aspirations of the years came to birth in the singing of that hymn. To look out on that throng of black faces, and to see amongst them a few white people of our own race served to remind us and them of our "oneness in Christ Jesus."

A Venture of Faith

As I stated at the beginning the whole undertaking was a venture of faith. Very much so, perhaps, when I tell you that the Michaels and ourselves have never been able to meet to compare experiences. We had arranged for "a get together" in Washington on the return journey, but during the last week Mr. Michael had to switch plans and return home by way of Poughkeepsie in New York State. We wish we could have met these good people with whom we were privileged to exchange manses and churches, for it was a great experience. Perhaps at some not too distant date this may be possible, for our people in Lachute and the people in Charlotte would like us to make a return visit. This, in brief, is our story. The Michaels and ourselves have tried to sow in good ground the seeds of love and understanding, in the faith that things of this nature will have a chance to grow.

THE INTERCHURCH CENTER,

New National Headquarters For Churches

Architects' presentation of the new $20,000,000 Interchurch Center now under construction in upper Manhattan, N.Y., overlooking the Hudson River. Hailed as a symbol of the growing movement toward cooperation among the churches, the block-long, 19-story building, next door to famed Riverside Church, will house the National Council of Churches, several denominational offices and a score of other church and interchurch agencies. Designed by Voorhees, Walker, Smith and Smith, of New York City; and Collens, Willis and Beckonert, of Boston, Mass., the structure will be ready for occupancy early in 1960. Its erection brings to fruition an effort begun 20 years ago to establish a national headquarters for the churches, and a central home for their cooperative enterprises. Among its unique facilities are a chapel for daily worship services and a religious exhibit room for rare manuscripts and other priceless heritages of the Protestant and Eastern Orthodox traditions.

Symbolic ground-breaking ceremonies took place on November 17.

Building Today the Churches

An address given by th to a conference of Churc sponsored by the Chicag

It is not so difficult to prophesy. That is, if the event is placed so far in the distance that you are sure you will not be around for checking purposes when the date arrives. In this period of rapid change and shaky foundations it is comparatively easy to get people to believe in fantastic futures. Perhaps the church buildings of today would have appeared fantastic to our eyes twenty-five years ago. I am playing cautious in this situation. Instead of boldly foretelling what things are to come, I am trying to predict the future by looking at the past and the present and assuming that the future will be the logical development from the past.

The same things which conditioned church building in the past and the present may possibly be the factors which will condition them in the future.

Churches Build for Their Programs

One of the first principles to guide us is the knowledge that local churches from earliest times have planned their buildings to fit their programs. The church building is a suit of clothes for the program. Individuals have many things in common. Most of us have two legs and two arms. But the variations are so important that we insist on clothes which not alone fit our bodies but also harmonize with our personalities. There probably is an average weight for a man forty years old, and there may be an average height for a man of the same age, yet we do not buy our clothes for the average but for our own bodies which probably are not the average.

It is interesting to see how Christian churches throughout history have erected their buildings to fit their programs.

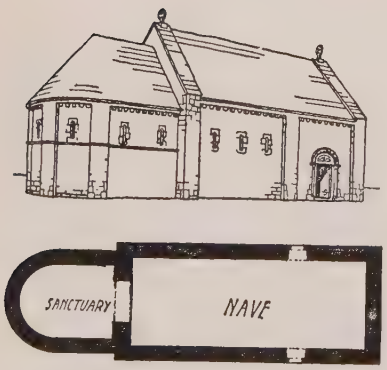
Where did the first century Christians worship? They had no great churches. They met in the upper rooms in homes of affluent members. These rooms with dining tables were just what they needed for their services of fellowship, hymns, and prayer.

When, by decree of Constantine, Rome became Christian, the church buildings changed radically. Now they were the converted homes of wealthy Romans, with great halls. The churches of the period, known architecturally as Bascilican churches, follow the pattern of these square or rectangular residences, with a small circular apse at one end. In the apse sat the elders of the church. Before them were the members of the congregation. These churches never had baptistries within the walls. The candidates for baptism received the sacrament near the church entrance. After baptism, and not till then, were they permitted to enter the church. Today some denominations make christening part of the public service rather than an individual sacrament, so we then move the baptistery into the church building.

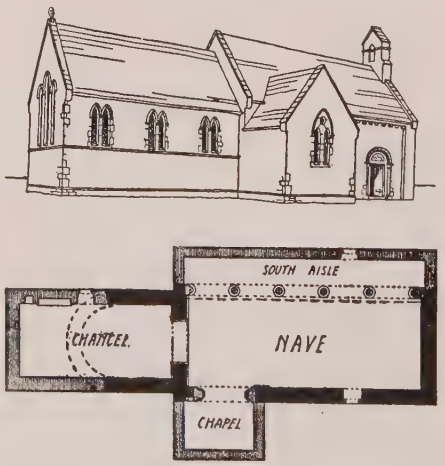
There is a fiction that churches of the Middle Ages were erected in the cruciform style, with transepts, by some divine miracle. Looked at from the sky the church took the form of the cross. There is nothing to substantiate a miracle. The transepts were added to churches for the simple reason that the congregations required more space. The first unit of the church to be erected was the rectangular nave. Next came the chancel. When the building became crowded an extension was added on one side. This became the first arm of the cross. Later when more space was needed the second addition was built to the other side. Then someone discovered

The Evolution of the English Parish Church

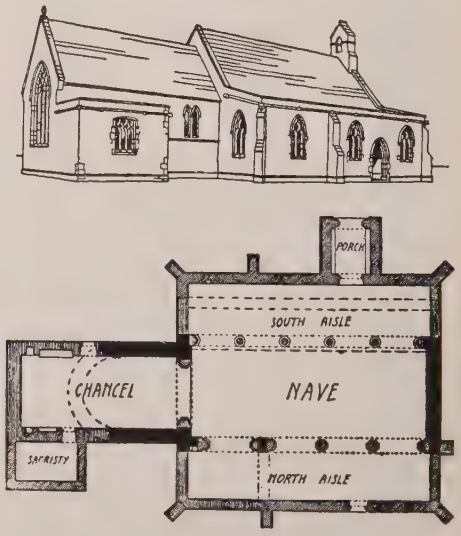
Illustrations from The Parish Churches of England, published by Charles Scribner's Sons, 1935.



The Original Norman Structure of the Twelfth or Thirteenth Century.



An addition of the Thirteenth Century.



The Fourteenth Century.

editor of Church Management
Building and Architecture
Church Federation

William H. Leach

# of Tomorrow

that the building had the form of the cross. The theological significance was discovered later.

During the early years the churches of England, if located near monasteries, had a dual control. The clergy were responsible for the chancel. Chancels were built large enough for the brethren of the monastery to have a place in the daily prayers. The laymen of the church had the responsibility for the nave. This dual control led to some strange types of buildings. The visitor would see a church with a large chancel but a small nave; the next church might have a large nave and a small chancel. Because the naves were lay controlled and lay control meant usually control by the lords of the manor who owned the wealth, their needs took precedent. It is quite possible that the absence of seats in these churches was due to the custom of using the nave of the church for the organization of the hunt. The hunting lords took their dogs and horses into the nave while conferences were in progress. The clergy feared the invasions of the dogs in particular and barricaded the chancel with timbers so that they would not defile the altar or eat of the consecrated bread. Each of the two groups built for its own particular program.

Parapet towers on the churches were originally provided for defense against invasions. The narrow slots often seen in these towers were for the convenience of the archers. American churches are still imitating these churches. I have been in one Ohio community where four parapet towers adorn neighboring churches. They look like a massed defense against the powers of darkness.

Evolution of the Church in America

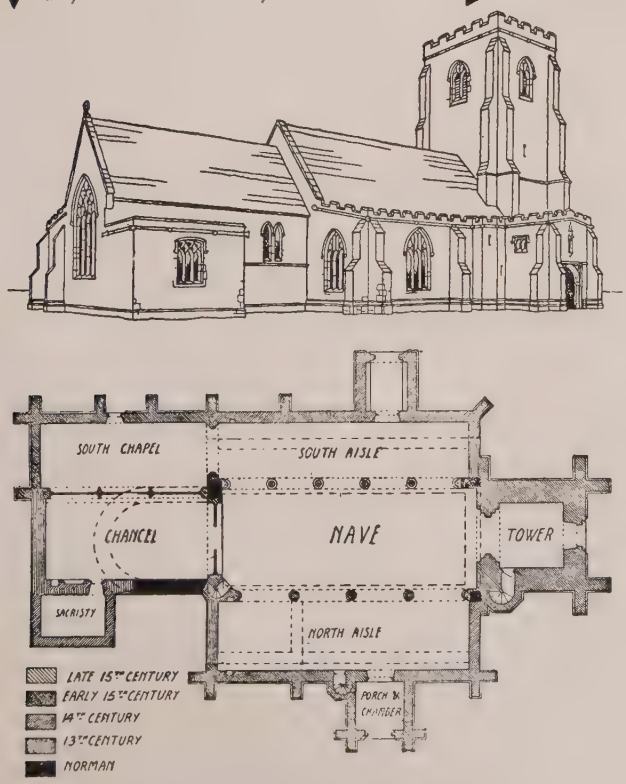
We can follow the history of church building in America by the term "cells." The early churchbuilding was a one-cell building. That was sufficient for the one-celled program. The church building was used for divine services and the preaching of the gospel. The one-room church building provided that cell.

Where the liturgical and Episcopalian churches settled the second cell, the sacristy or vestry was soon added. Up to the time of the Civil War the majority of churches were one or two-celled buildings. Following the war we saw a period of evangelism and the surprising growth of the Sunday school. The interiors of the churches began to take on a form which provided the best area for evangelistic preaching. That might mean a central pulpit and circular pews, everybody facing the minister. Evangelistic preaching became the main program of the churches, and the buildings were erected to fit that need.

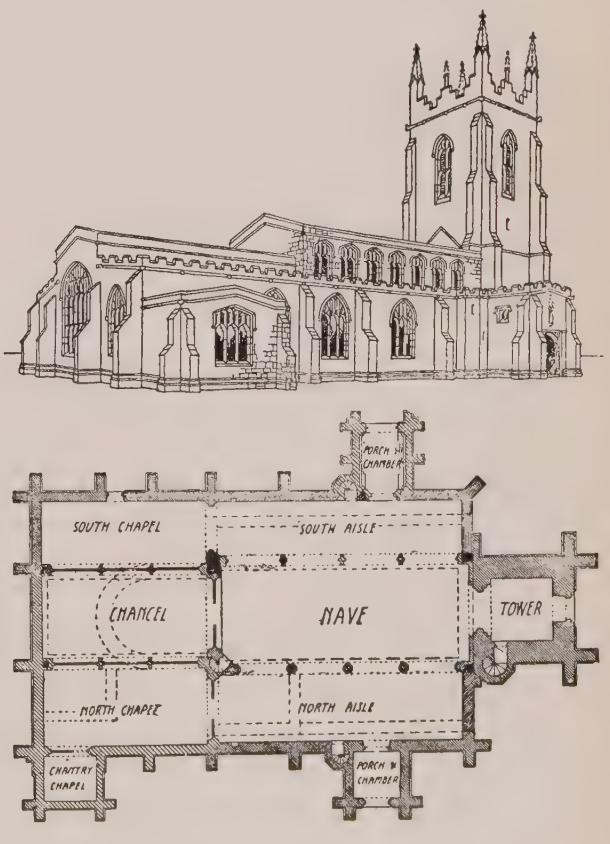
By 1870 the need for educational space was recognized, and the Akron plan of educational building was evolved. As Marion Lawrence said, it seemed as if this building were a gift of God, it so well supplied the needs. We, today, may ridicule the plan, but it did follow the needs of the times. It fitted exactly the type of teaching of its day. Bishop Vincent insisted the building offered togetherness and yet separateness. Movement from assembly to classes was possible with a minimum of confusion.

Every church that could do so—and there were thousands of them—added another cell to its building. In 1900 the denominations introduced the first graded lessons for Sunday schools, and the Akron plan was theoretically obsolete from that time. But churches tried, with not much

▼Early Fifteenth Century.



▶Late Fifteenth Century.



success, to use graded lessons in Akron plan buildings.

Next came the demand for social rooms. The new fancy idea of central heating encouraged this. If it was necessary to dig a hole in the ground for a furnace, why not build a larger one and have a room for kitchen, dining room, and other social activities? So another cell was added. That was for fellowship. This department has been expanded to include church parlors, game activities, and many other features.

This was followed with the introduction of the church office. The multi-celled church needed a center for administration. The minister became an executive. The office for the minister and his assistants must have laborsaving devices such as the typewriter, telephone, duplicator, folding machine, addressing machine, and others.

Since the programs of local churches are influenced by denominational practices, you will find similarity among buildings of the various fellowships. If the church belongs to the immersionist groups, it will need a baptismal pool; if it is an evangelistic group, the square room with the corner pulpit and a choir immediately back of the minister may best fit the program. If the denomination is liturgically minded, you will see an open chancel, the altar in place of the communion table, and other features. It is still the program which influences the church building.

Conditioned by Population Trends

Today's churches are much conditioned by population trends. This was also true in the past, and I think that it will be true in the future. Church federations today are as much interested in population trends as are the public utilities. Two generations ago the first principle for church location was: "Build it on the square downtown." It is now common to see eight to ten churches around the downtown area. The changing situation has made their work difficult. The membership has moved away. There are always loyal oldtimers who stick by the church, but the day of most downtown churches is reaching its end.

No church federation or denomination would want to see a downtown area without a church. Even if the members are very few, the noble stone structure with its spire pointing to the sky has a mission. The orderly transfer of the downtown churches to the greener fields of the suburban areas is one of our big problems today and also one of our big opportunities.

To a sensitive personality the presence of old dilapidated, heavy masonry churches in a downtown area is most depressing. To the unthinking they seem to indicate that organized religion is decadent. What they really say is that a church built for one era is not satisfactory for a new age which makes different demands on the church buildings.

Our fathers cannot be too severely censured for believing that they should build churches to last for hundreds of years. They had the inspiration of the Middle Ages and knew that some European church buildings continued their inspiration during hundreds of years. I doubt if there is a church in our nation today which really thinks the building in which it worships will be suitable for use a hundred years hence. Our fathers did that. They thought that they built for eternity.

Cities are mobile institutions. Nationalistic movements spread across the city. There is a zoning, conscious or unconscious, of nationality and color. One minister who is just completing a church building told the author that he felt his particular denomination might have twenty years of usefulness in the community. This situation leads to the conviction that, in many instances, the most wise program is to build a church to serve but one generation.

Unquestionably we know more about population trends today than we did yesterday. Cities are taking steps toward population control. City planning has become a reality. The experiences of the leaders in city planning are most valuable to us in planning church locations. They should likewise be influential in determining the kind of building to be erected.

Great Gothic churches are inspirational, but the average community today needs rooms for Christian education more than it needs stone buttresses and lofty spires. The historic difference between the cathedral and the parish church should be the practice today even in the nonepiscopal fellowships. What the average church needs is good construction of an attractive building with the space and equipment necessary for the congregation to serve every age group in the church We feel, also, that it should have a resemblence to the traditional church building.

Financial Concerns

Church buildings in the future will be conditioned by financial conditions of their period, as they were in the past and as they are at the present time. There is a wide margin between the dreams of some congregations and the buildings which they really build. The reason is that churches are subject to economic laws as are individuals and other institutions.

No better illustration of this is available than our experiences in the post Second World War period. During the war many churches received memorial gifts and bequests. Because materials were not available, the actual building was postponed until after the war. Architects thought in terms of pseudo Gothic, and many churches were planned in this style for erection when the materials were released.

When the war ended many of the controls also ended. Wages and materials were no longer under controlled prices. The cost of building mounted up rapidly. Hundreds of churches which had planned Gothic structures reconsidered. The Gothic blueprints were laid aside and colonial or contemporary took the place of the historic. Very few Gothic churches are being erected today. The great stimulus for the contemporary was not alone aesthetic but conditioned by the mounting costs of construction.

The years between 1870 and 1900 saw many great church buildings erected in the United States. They came at the time when the United States were beginning to think of themselves as a great nation. They sought to reflect prosperity through the buildings. These buildings were high, with decorated cornices. Plenty of "gingerbread" was added. The same extravagances were seen in the homes of the period. It must have been an era of easy money. The investments in some church buildings erected at that period put to shame our own churches whose members enjoy the high incomes of the present time.

The pressure of high prices has eliminated many of the decorative items of the early periods. The pressing need for functional space has lowered the walls, eliminated carvings of wood and stone, and decreased the percentage of churches with spires.

It is evident, I think, that the financial situation will influence the churches of the future. If the earlier value of the dollar could be restored without lowering family incomes, we would see more expansive buildings than we are building in the present.

Expanding Program

I doubt very much if the program of the local church will be lessening in the future. Our children will find it necessary to add more cells—not taking away any that we have at the present time. If this is true, and most of you will agree it is, there is a wonderful argument for any congregation that is building a church today to secure sufficient real estate to take care of present needs plus those which will develop in the future. The buildings which are designed should be arranged so that it will be possible to add units without destroying the aesthetics of good architecture. If automobiles are to continually grow bigger and better, more and more parking space is going to be needed.

But will it happen? There is always the pessimist who is secretly praying that a bomb will be dropped upon the country before the time comes to pay his pledge for the new church. Yet most of us believe that the Church of Jesus Christ is going to grow and serve. If we could not have that faith you probably would not be reading *Church Management,* and I feel sure that I would not be writing this article.

For the Smaller Church:
We feel sure that the material presented on this and the pages through twenty-eight will be of especial interest to ministers and officials of smaller churches. It is a temptation to despair of any real progress because of the limitations which seem to be imposed on smaller churches—lack of trained leadership, lack of funds, sheer lack of numbers—but some churches have found a way. There is no excuse for giving up too soon, or for being content with rundown, antiquated equipment and buildings, or purely temporary quarters.

The Editors

Don't Patch and Paste—Plan!

Herbert Morris

It was a joyful night for me when the Official Board met and decided to ask the Trustees how we could accelerate the completion of a part of the plans which had been drawn up a year ago. The people were now involved and wanted to see their dream church take form quickly. The old building had been good enough, but now they knew what it could look like and they were anxious to see the renovations completed. What made my heart quicken even more was the fact that we had accomplished so much without a special fund drive.

The idea was a carry-over from the days when I stopped work and returned to college to begin studying for the ministry. There wasn't much money in those days. I had a wife and child to support. Two assets had pulled us through—a plan, and my faith that Christ would find a way.

Several years later, faced with a student charge that boasted of a one hundred dollar item for maintenance in a budget which proved to be quite difficult to raise, I put this personal formula to work again for the church.

The history of the church showed that every year or so a special drive was put on to raise money for some maintenance cause that had to be taken care of at once. The roof was leaking, the furnace was broken down, or the organ refused to play.

As had been my case in college, there was no rich relative. We needed two things—a plan and faith that Christ would find a way.

When anyone offers an alternative suggestion to the patch and paste routine, he is quickly reminded of the money which would be involved in doing it the "right way." Money for such a venture is just not available. There seems to be no alternative but to patch, at least for the time being.

A survey of the records of your church may indicate, as mine did, that a great amount of money has been expended in this patching process with little or nothing to show for it.

If so, your church may need a plan.

When congregations begin to see their money being used wisely they will give more generously.

People are not willing to watch hundreds of dollars go down the drain to repair the old organ that has long since seen its day. They *are* willing to give hundreds of dollars to a new one that will offer a chance for silent prayer without the "clank-clank-clank" of the parts. They may not be happy about giving their money even to buy coal for the old furnace which does not heat right, even in warm weather, but they are willing to support a new one which will heat well in the middle of winter.

We could have just begun fixing. We could have replastered the ceiling over the lavatory and repainted the walls, or put the new oil furnace where the old one had been. We could have bought the cheapest organ available to replace the old pipe organ bought secondhand for one dollar around nineteen hundred. We didn't. We placed the oil burner where it would not be in the way of our new rooms even though we didn't have the money to build those rooms at the moment. We put heat in for the new rooms at the same time we put the radiators in for the rest of the church. When we built the new walls the radiators were already there, right where we wanted them. The lavatory was moved several feet in a more practical position and gave us enough room for two lavatories and a large church school room and chapel. This was not something that just happened. We planned it that way.

Our chancel was part of the plan as well. The old lectern was gradually replaced by a pulpit and lectern which matched the new altar and choir lofts. They all fit together though they were made at different times, as the money became available. We just followed the plan.

If someone wants to donate a sum of money to our church for building purposes we just ask them what part of the plan they would like to aid. Would you like to give a room, or a hallway, or a bulletin board? They all have a place in the plan.

When you first start thinking this way you meet a little opposition. Some person is sure to ask, "Where are you going to get the money?" In a small church with a close budget it is a good question. It is necessary that the plans be drawn up by a committee who will plan with the needs of God's Kingdom in mind rather than the money available. The members need to ask themselves not how much can this town afford, but what kind of building should the church in our town have. What kind of church school facilities do we want for our children. What kind of sanctuary and what kind of furniture are needed in our church. What materials will last the longest and look the best. They need to draw up the plans without the worry of where the money will come from.

The committee must consider both the old timers in the community and the newcomers, and ask themselves what will please both best. Always they must subordinate everything else to what will please God.

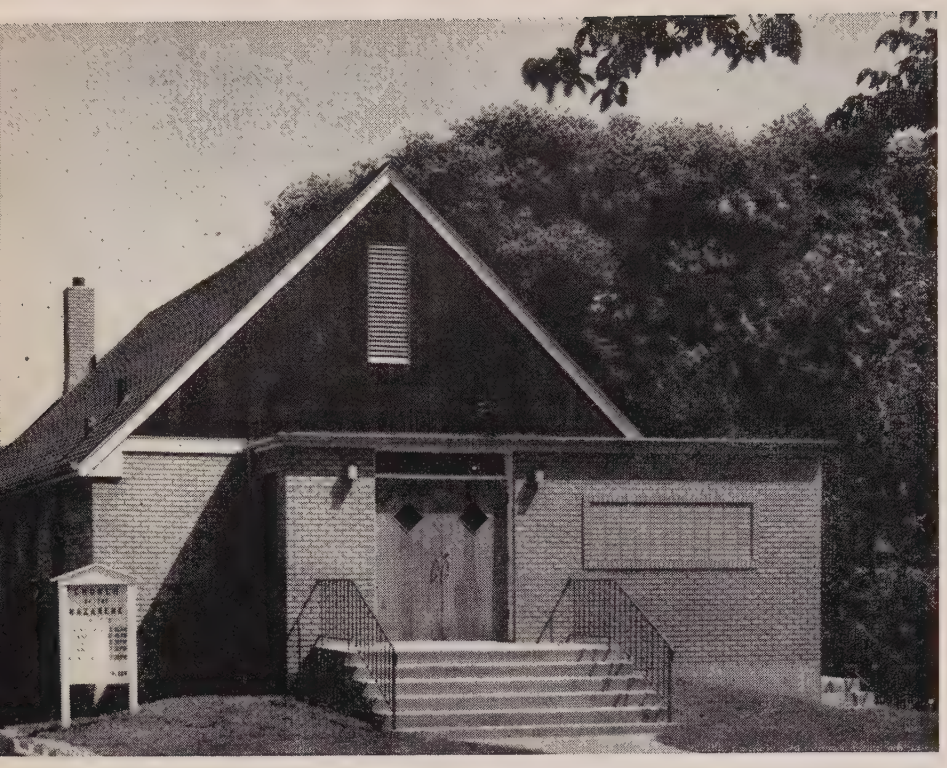
An architect needs to be asked to make drawings. These need to be displayed.

Those working with the plan will have to be constantly reminded that the drawings are merely drawings. Each time a person on the committee reminds the others that the church just does not have that kind of money, he should be politely but firmly reminded that this is a plan as to what we would like, not what we can afford. It may be necessary to change the plan. It may be necessary to scale it down, or discard it altogether. Nevertheless this committee should plan as they would like the church to be.

When our plan was ready we brought it to the Official Board and the Trustees. The Lay Leader explained it to the congregation. It has never been fully approved. There are little items that may never be approved—they are either too expensive or not practical. But the whole downstairs section of the plan were ap-

(turn to page 61)

Mr. Morris is minister of the Methodist Church in Mendham, New Jersey.



Brick and Redwood for the price of a modest home

The First Church of the Nazarene Des Plaines, Illinois

Robert Stauber, Architect

The congregation of the First Church of the Nazarene, Des Plaines, Illinois, has built a church that is architecturally designed on a budget equal to that used in building an average home. The Rev. Russell L. Carlson is pastor and the Rev. Mark R. Moore is District Superintendent of the Chicago Central District where the church is located.

Small but efficiently compact with provision for growth and all the essential requirements for satisfactory church housing in this suburban community west of Chicago, the structure is the work of Architect Robert Stauber, also of Des Plaines, whose design and engineering cost-cutting solutions have given the congregation a church that is an architectural asset to the community.

The building was erected with all essential features, except those that could be completed by the men of the congregation in their spare time, for a cost of approximately $11,000. Volunteers have done the interior at an additional outlay to the church of approximately $6,000, making a total outlay of $17,000, far under costs of comparable construction in the area.

The church uses an attractive combination of brick and redwood on the exterior, has large areas of glass, and is church-like in feeling and appearance. One of the ideas the architect employed was to align first floor and basement windows, giving the building a look of added height. Then by using a structural design known as scissors truss, the architect added eight feet of height to the interior without increasing the cost, and gave the more desirable pointed ceiling to the auditorium, improving acoustics.

The new church building has had an inspirational effect upon members of the congregation in many ways, as well as an effect upon the community as a whole. Already the congregation has doubled in size, its constituency now numbering about 150 persons. It is entirely self supporting, although when the church started in 1950 with 10 charter members, services were held in a rented hall and church expenses paid out of district funds.

There is a small book-lined study off the puplit, a full basement with five Sunday school rooms, including a large meeting room for the Young People's Society, a furnace room, and work shop space for mailing and mimeographing, two lavatories, and an adequate corridor with the stairway from the first floor at one end and an exit door to the outside parking area at the back.

The church auditorium has warm air baseboard heating, and air conditioning can eventually be installed with minimum changes although the large casement windows on two sides of the auditorium have kept the church comfortable even in the warmest weather, using a portable fan.

Large double oak doors at the front and side and a third door at the north end of the auditorium permit maximum safety. The building meets all building code requirements, which are stringent for this type of structure in the area. Oak floors have been installed in the auditorium and entire first floor, and these will eventually be carpeted and new church furnishings purchased. Interior walls are a neutral pastel shade. An attractive entrance vestibule has been provided and members linger here to talk after services.

The church hopes eventually to install a complete kitchen in the basement area which will improve facilities for church entertaining, club and community gatherings, etc.

Naturally, not an inch of space has been wasted in designing this low-cost church. For example, a cloak room has been built around the soil stack which ordinarily might just be boxed in and represent unused space.

With an area of 1450 square feet on each floor, The First Church of the Nazarene in Des Plaines is on a site approximately 100′ x 126′, so there is some room to expand as more space is needed while continuing to provide for limited off-street parking.

They Worship in Steel

The Huntly Memorial Baptist Church, Niles, Michigan

Steel and its direct ancestor, iron, are old materials; yet steel is as modern as today. We see it structurally in the tallest skyscrapers, or in the latest building development, curtain wall construction.

So it was no wonder that two years ago in February, in Baron Lake, Niles, Michigan, when a group of twenty-three people met to plan for a new Baptist church, steel should come into the picture.

This is the background and what happened. Before the new church was built the congregation used a local elementary school for Sunday services during the spring and summer months.

During this period the organizing group investigated several types of prefabricated buildings that might be suitable for a chapel. All were beyond the resources of the congregation, which compelled a look elsewhere.

Then came a happy suggestion. At a meeting of the Church Extension Committee of the American Baptist Convention, a member asked us to consider an Armco Steel building of Steelox (steel-paneled) construction. I learned of school buildings constructed of this material near Dewitt, Michigan, and went there to study them.

I was favorably impressed by what I saw, so much so that later I traveled to Middletown, Ohio, home of the manufacturers of Armco steel buildings. Here I visited a church or two, saw a number of attractive steel homes, and a handsome community center of steel-paneled construction.

I returned from this visit convinced that this was a most promising material for a suitable chapel in which our people could worship in dignified and comfortable surroundings.

The next step was to call a meeting of the building committee to discuss the project. All the members agreed that we had enough practical evidence to go on. They also liked the idea of their being one of the first congregations in Michigan to pioneer in this relatively new field of steel-paneled construction.

Through the efforts of the Reverend Ray McCoy and several members an excellent floor plan was designed, which led to the present building. It is 28 by 60 feet, has perimeter oil heat, two rest rooms, kitchen facilities, and seating accommodations for 175. The interior walls are paneled in Phillipine mahogany with batt type insulation in the sides and in the ceiling. The steeple is stainless steel and aluminum, built by a Niles, Michigan, contractor.

The steel-paneled building was so simple to erect that it was put up by volunteer labor. The only skilled workmen needed were to lay the foundation and concrete basement floor and install the heating system.

The new building is very easily heated and, from experience so far, maintenance cost will be exceptionally low. Everyone who has entered the chapel remarks enthusiastically of its quiet beauty and dignity.

Total cost of the building, finished and ready for use was a modest $11,500. Furniture came to $3,700, which made the total cost $15,200.

We feel that we have one of the finest little chapels in the area. The congregation is happy with it, have called their own first full time pastor, and the work of the church is progressing satisfactorily.

The new church was named the Huntly Memorial Baptist Church, and was sponsored jointly by The First Baptist Church of Niles, Michigan, the Department of Church Extension of the Michigan Baptist Convention, and the Church Extension Department of the Home Mission Society of New York.

Paul D. Warford
Director of Church Extension, Michigan Baptist Convention.

South Sheridan Baptist Church Denver, Colorado

Building a completely new house of worship for the price of a small house is the record of the South Sheridan Baptist Church, Denver, Colorado.

The Rev. Clifford Morton, pastor, reports that the entire church was put up at a total cost of $13,500 through using the time, labor, and money saving advantages of a pre-engineered trussless steel building manufactured by the Wonder Building Corporation of America, Chicago. Approximately $9,000 was spent on cost of materials, and $4,500 for labor. Mr. Morton adds, "If the time element had not been important, we would have used donated labor, thereby cutting our labor cost in half. As it was, the Wonder Building structure itself was erected in only three weeks."

The new steel church measures 32′ x 70′, with an additional nine-foot front section of brick which houses a "cry room." Seating capacity is normally 275, but 300 can be seated if necessary.

Two 9′ x 9′ rooms were built on either side of the choir loft, at the rear of the building. The cement slab foundation was covered over with rubber tile. Interior walls are of mahogany panels.

Perimeter heating of the building allowed ducts to be put out of sight between the mahogany interior walls and the outside steel shell. This added to the beauty of the church, yet took advantage of its structural factors.

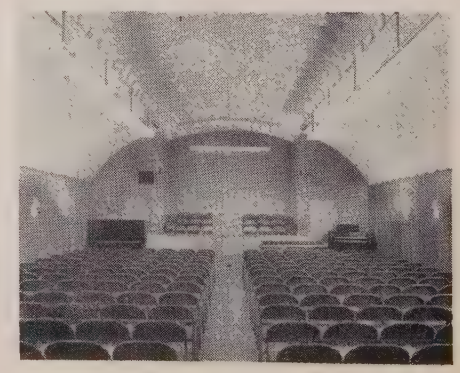
The church also took advantage of the Wonder Building structure's curved roof by applying a sprayed-on insulation which not only functions as a weather-barrier but helps acoustically.

The new church is connected with a Sunday school annex by means of an open-air breezeway, lined in redwood. The annex, an older structure, serves as a chapel and Sunday school. Young people's and adult departments meet in the new auditorium and side rooms.

Mr. Morton explained that the Wonder Building structure was chosen to house the new sanctuary "because it seemed to perfectly meet our needs of erecting a suitable worship place in the least amount of time and at a minimum expense, without sacrificing beauty, utility, and function."

"We believe we have saved from $10,000 to $30,000 over other buildings that we had taken into consideration," he added.

Future plans call for using the new building as a recreation center and banquet hall, thereby adding to its versatility and flexibility.



We Built the Church

— with a liberal dose of "do it yourself"

Albert M. Wright

"It just can't be done," sadly moaned an elder after hearing a deacon's plea that we ought to get started on our building program. "We've waited too long now," the deacon begged at the official board meeting.

It was true that $50,000 had been accumulated over a period of 30 years. A small memorial of $12.96 given in 1918 for two World War I members increased by contributions and interest to a sizeable amount.

The demand for a new church had become almost an obsession for some of the members. A number of older folks making various contributions never lived to behold the reward of their efforts. A number of others feared they would not see the goal of their striving. Suppers were held, bake sales sponsored, individual contributions made and donations received from friends of the church, but every year the discouraging conclusion was reached by the official board that a congregation of three hundred members could not afford a $200,000 church with less than half the needed cash on hand.

Official action was taken in 1949 to make inquiry about the availability of steel for church construction, but after the assurance was given by government authorities that steel for such purpose was available, the more conservative members of the board feared the lack of financial ability to carry out the project. Such matters as contractor's commission, cost of labor, rising prices of all materials, and burdensome debt dampened the ardor of the most enthusiastic.

Someone proposed that possibly the members of the church could save money on the construction expenses by doing some of the actual work themselves. Fortunately for the church an elder who was a retired contractor and lumber mill owner ventured, "I'll be responsible for the overall planning and supervision if you fellows will back me up and will agree to install the plumbing and electrical work, and will do the labor I call for. I'll not charge the church a cent, and, furthermore, I'll do my share in swelling the contributions at the dedication service."

After a stunned silence, another elder with some plumbing and electrical construction experience interjected, "Well, if Elmer is willing to go that far, I'll be responsible for the plumbing and electrical wiring within limitations imposed by the city code for such matters."

These contributions of effort encouraged other promises of labor such as digging, cementing, sanding, plastering and odd jobs.

A total sum of about $53,000 in cash, bonds and savings was reported available in the early spring of 1951. An offer of $10,000 for the old church property increased the zeal to get the construction started. Rather hesitantly and with trepidation the building committee appointed by the pastor set the date of August 5th for the ground breaking ceremony.

The long awaited day having arrived the congregation in a body marched from the old church the half block to the new site. At the close of the Morning Worship Service the pastor and choir in chancel robes led the procession. The neighboring Lutheran congregation across the street from the new church site sang, "Onward Christian Soldiers," as the procession approached.

News photographers and reporters from the Johnstown papers were on hand. The twelve living charter members of the congregation were given the honor of unitedly pulling the ribbon attached to a shovel for officially breaking the ground. A number of members with movie cameras took pictures of the proceedings. One member has a complete film of the church building program from ground breaking to dedication. The varied scenes have been woven into a continuous film.

Most of the excavating work was done with a bulldozer and a few trucks to haul away the dirt. All shovel work was done by men and boys of the church. This same group of local helpers constructed the footer according to plans drawn up by Bolton and Sons, architects from Philadelphia. Elder Elmer Deeter, who sadly enough departed this life only two weeks after the dedication, was responsible for all measurements and for ordering of materials. The surveying and leveling was done by Elder Harry Bennett, an engineer with the Bethlehem Steel Company.

Mixed cement for the basement floor was hauled in truck drums from a local establishment to the church where forms were constructed previously by interested helpers. Each evening at least a dozen men, after their own labors for the day, leveled the cement dumped into the forms during the afternoon. As soon as rough

Dr. Wright is minister of St. Paul's Evangelical and Reformed Church, in Johnstown, Pennsylvania.

Architect's rendering of St. Paul's E & R Church, built with the help of volunteer labor—men of the church.

floor boards could be laid across the foundation, the local helpers cut pipes for the heating system, assembled the automatic gas furnace, constructed underground drains and filled in materials behind the cement block walls. All jobs such as unloading blocks, bricks, pipes and lumber were performed by men of the church.

Professional help was required for construction of steel framework, brick casing, plastering in the main auditorium, construction of permanent woodwork, roofing and spouting. A couple of young men with pattern making experience carved all the woodwork for window frames and pipe organ grilles.

The cornerstone laying ceremony took place June 22, 1952, less than a year after ground breaking. Again a ceremony was made out of this phase of the construction. Newspaper reporters and photographers were again invited to be present. Some denominational officials were also present and took part in the ceremony.

Our church treasurer estimated that about $50,000 worth of labor by local free and voluntary help went into the construction of St. Paul's Evangelical and Reformed Church in Johnstown, Pennsylvania.

The plastering and cementing of the basement, cementing of steps inside and outside the church, assembling of steel framework for stairways, constructing of cement walks and leveling and seeding of the lawn were all done without charge by local members.

The dedication service was held June 7, 1953. A few weeks before the event took place, from thirty to forty men, women, boys and girls of the church as well as a number of visitors sanded and varnished the floors, windows and doors. Two days before the ceremony of dedication men of the church fastened the pews to the floor. The church was humming with activity every weekday night for nearly a month before the eventful day. Many nights the church was lighted past the midnight hour because some folks wanted to finish the task at hand.

No one will ever know exactly how much local labor was donated, nor will anyone be able to completely evaluate the spiritual values derived from the labors. A short time after dedication one of the most active laborers was heard to remark, "Before this thing began I was mildly interested in the church but now I feel that I really *belong* to it and it is a part of me."

The actual cash paid out for the construction amounted to $113,000. The amount on hand at beginning of erection was $53,000, with the sum of $10,000 given at dedication and $10,000 received for the old church, which was sold to a small local independent group of worshippers. Forty thousand dollars were borrowed from a local bank at 4½% interest with the rate dropping to 4% after the principal was reduced to $30,000. Repayments amount to $2000 plus interest every six months. Donations, repayments and special contributions have already reduced the debt to $17,000, which the church hopes to repay within the next three to five years.

Attendance at worship services and church school has about doubled in relation to what it was before building the new church. The membership is quite unanimous in agreement that the new church could not have been built for several years had it not been for the volunteer work by members of the congregation. The pastor is quite certain that there has been constructed more than a building. The laborer's report of what he had gotten out of the venture in a keener sense of "belonging" articulated the thoughts and feeling of many others as well.

It is very doubtful whether St. Paul's Evangelical and Reformed Congregation at Johnstown, Pennsylvania, would have today a church evaluated by bankers, real estate agents and insurance people at $200,000 if it had not been for the thousands of dollars saved by the labor of local people.

Lightning Arrestors—
Save — and Be Safe!

E. C. Landrum

"Harwinton Congregational Church, one of Connecticut's most beautiful old churches was a heap of smouldering ruins after being struck by lightning."

"Four story science building was totally destroyed in a $500,000 blaze at Davis and Elkins College."

"Seventy-five year old First Methodist Church of Raleigh, North Carolina, exploded into complete ruins after being struck by lightning."

"Knox Presbyterian Church in Dallas lost its steeple to lightning."

The total loss in these four acts of destruction totaled over one million dollars. Yet this was just a small part of the disaster and tragedy that occur each year from coast to coast due to lightning.

The real tragedy is that each of these fires could have been prevented cheaply and efficiently.

The days of the horse and buggy salesman who peddled his lightning rods from farm house to farm house may be a thing of the past; nevertheless, lightning remains the number one cause of church fires.

Approximately 400 lives are lost to lightning annually with overall property damage mounting to over $35,000,000, according to the National Board of Fire Underwriters. The NFPA states that there are few causes against which so reliable a defense is available as lightning rendered impotent by protection systems properly made and properly installed.

Certain systems entitle churches to a rate credit or reduction in insurance cost. For example, the First Presbyterian Church in Dallas recently paid for lightning arrestors the premium refund from a five-year policy, and in addition, had a nice cash balance left. This has been true of other churches also. Some companies will even allow churches to pay for protection systems in annual installments coming from their premium savings.

Many people ask the question, "Why does lightning strike and how do the arrestors help?" Lightning as we see it is the result of a charge of electricity in the earth attracting an opposite charge in the clouds. Besides being millions of times larger and containing a force five to ten times as powerful as an atomic bomb, the earth and clouds constantly are being charged with more electricity from the turbulence of storms. As the earth and clouds build up this terrific charge, they reach the point where there is sufficient energy to jump the gap, thus the lightning stroke.

As static electricity accumulates in a building, it has no way of escaping but continues to build up until it can jump the gap between the building and cloud. In making the jump a tremendous explosive force and terrific heat are created which tear up or set fire to the buildings.

Modern lightning arrestors discharge this static electricity as it accumulates, draining it off gradually, continuously and safely, thus eliminating the explosive discharge which does the damage.

Most protection systems are designed and manufactured under specifications of Underwriters Laboratories Inc., as are most electrical and gas appliances and fire-fighting equipment. The Laboratory also sets installation specifications. A Master Label is issued for installations done by approved concerns.

These systems are usually made of copper or aluminum materials designed to last the lifetime of the building. However, a check of the connections and the system in general should be made periodically and always after building repairs. Any additions to the building are not covered by the original system. Lightning could strike the new section and destroy the entire building.

Mr. Landrum is business manager of the First Presbyterian Church, Dallas, Texas.

"I Give... Devise... Bequeath"

J. Homer Magee

In the quiet of his home a man, seated at a desk, is studying some papers and documents spread out before him. After a while, his expression thoughtful and serious, he takes up a pen and begins to write. . .

"I give, devise and bequeath. . ."

In a book-lined office a gray-haired woman sits across a mahogany desk from her attorney and reads over a legal document which he has just finished drawing up for her.

"I give, devise and bequeath. . ."

Scenes like these, involving men and women from all walks of life, are being enacted more frequently than ever before in the United States as a result of a new awakening to the importance of making wills.

These people are enjoying a unique and vital experience, performing a proud and important act. With a few strokes of a pen they determine the disposition of possessions accumulated in a lifetime. As makers of wills, they are meeting squarely their obligation to pass on their worldly possessions in a way that will most benefit their successors, their society, and the institutions in which they have believed.

They know that only through a properly executed will can they express their wishes as to how their possessions are to be used after death in providing for loved ones and dependents; that only through their wills can they perpetuate the special interests that they have had faith in and worked for in their lifetimes.

Their wills are also witnesses to their lives and characters. As Jacob M. Lashly has put it: "A will speaks from the moment of death of the testator and constitutes the last revealing expression of his personality which he shall ever be privileged to project on this earth."

Christian Stewardship

The church, too, has a vital interest—both spiritual and material—in the making of wills. According to an estimate reported by Dr. S. C. Eastvold of Pacific Lutheran College, about 95% of wills drawn omit bequests for Christian causes. This surely indicates that many men and women who live pious lives and die without making bequests to the church have not clearly understood their stewardship responsibilities in this world.

To the fully informed and spiritually conscious Christian, the making of a will is bound up with the idea of stewardship. This means an awareness that God is the owner of all material possessions and that man is the trustee. To such Christians, gratitude to God for the gift of life, for success on this earth, for the promise of eternal life . . . leads naturally to making a will that conforms with God's will.

They realize also that to stop their support of Christian enterprises at death may seriously affect the work which they enjoyed and supported in the course of their lives.

Clearly, much more needs to be done yet to awaken more Christians to the disadvantatges of intestacy—dying without leaving a valid will—and to their obligation to make a Christian will.

According to findings of a new survey released recently by the National Council of Churches, over $100,000,000 has been given in bequests to U. S. Protestant churches and church institutions in the past 10 years—which strikingly reveals the potential that can be reached. And, remember, this amount has been derived from less than 5% of the wills that have been made and probated.

What a mighty power for good could be unleashed in the world today if every Christian remembered the church in his or her will!

"I give, devise and bequeath. . ."

Dr. Magee is Director of the Committee on Wills, Bequests and Gifts of the Methodist Church.

Disadvantages of Intestacy

Let us consider now those who will never write these words into a valid will. Such people will die "intestate." One often sees legal notices to that effect in the newspapers. More than half of the men and women in this country die intestate, we are told.

An increasingly large number of property owners are widows with the responsibility of administering large or small estates, or unmarried business women without immediate family responsibilities. By and large they have a deep concern for Christian enterprises, yet they are reticent about making wills. And there is no provision in law whereby the church can benefit, unless this is specifically provided for in a valid will.

The largest percentage of property owners who fail to make a valid will is found among individuals with small or moderate size estates. In many cases, such individuals have a greater need for a well-planned will than do persons of more substantial wealth, just as it is more important for a person with a small income to avoid waste than for a person of greater means.

What, then, are the reasons for not making a will? One of the most frequent is a lack of understanding as to the disadvantage of intestacy. "If anything happens to me my family will know what to do." expresses a common attitude. Yet such individuals fail to realize that without a will the family has nothing to say about the disposition of the deceased's property. Under intestacy, the law divides the property according to fixed and often arbitrary rules that may have no relation to the special needs of the family at the time death occurs. It is quite hopeless, then, to report the verbally expressed wishes of the deceased, made before his or her death.

Simple procrastination often frustrates a person's good intentions to make a will. The time to do it usually seems to be somewhere off in the future. Making a will requires thinking out details, exercising good judgment, and a sound sense of justice, and it is easy to put off such problems until tomorrow.

But then there is a time when "tomorrow never comes," and the person forfeits his right to distribute his property as he wishes.

Another common cause for intestacy is a superstitious fear that making a will somehow invites an early death. But on

the contrary there is more reason to suppose that a will promotes mental and physical health by relieving worries—thus increasing one's chances for a full and long life. It has also been said that people with Christian Wills live happier lives.

Still another cause of intestacy is a sense of inadequacy. The individual may feel that his or her estate is not yet large enough to warrant making a will. However, authorities say that any person worth $1000 or more may realize substantial benefits for the successors by executing a will.

Valid Wills

In some cases a will may be drawn, but then it turns out not to be valid. This may happen because certain legal formalities have not been adhered to in drawing up the will, or because the will was nullified by such subsequent events as, for example, marriage and the birth of a child.

To insure that a will is valid, a competent attorney should always be consulted regarding its preparation and revision. The cost of making a simple will is generally not more than $10 to $50, which is very small when compared with the losses that may be incurred by an improperly drawn will—or none at all.

Occasionally we read or hear about a distant relative who benefits unexpectedly because a property owner dies intestate. But those nearest and dearest to the deceased never benefit as fully as they should when there is no will. Injustices and much needless hardship often follow in the wake of intestacy.

The value of the deceased's property may also suffer under intestacy through such factors as higher taxes and expenses, or the forced liquidation of income—producing assets. A competent executor, who can only be appointed in the property owner's will, can not only conserve the value of the property, but relieve the survivors as well of the often burdensome task of managing the estate.

An example will illustrate some of the many disadvantages of intestacy. A man had three children by his first wife. She died and some years later he remarried. Subsequently, he and his second wife were involved in a fatal automobile accident. The husband was killed instantly and the wife died shortly afterward. The husband's estate included $25,000 in U. S. Savings Bonds, and $10,000 in life insurance. The wife was a registered co-owner of the bonds and the life insurance was payable outright to her.

Neither the husband nor the wife had a will. Consequently, since the wife actually survived her husband, she became entitled to outright ownership of the bonds, the life insurance proceeds, and her legal share of the other property. But since she died intestate and since the children were not hers, all this property went to distant relatives instead of the husband's children, who were left with only their legal portion of the remainder of the estate. This was an outcome which was farthest from the thoughts of the man and his wife.

"I give, devise and bequeath. . ."

Giving to the Kingdom

When a man has provided wisely and adequately for his family and dependents, his thoughts, with the perspective of eternity, turn to how he may invest some of the material fruits of his labors in eternal things. In Matthew 6:19-21, we read:

"Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also."

A Christian knows that it is in God's work that eternity shines. He realizes that the portion of his substance which he dedicates to the church and charitable institutions insures his lasting participation in the work of the kingdom of God.

Dr. Ralph Sockman has eloquently described the Christian's exchange of his worldly goods for coin of the spiritual realm: "And what is that coin, but life? Money that is invested in the welfare of immortal lives becomes thereby immortal. Money that goes into the making of character, the shaping of destinies; money that gives men hope and spells opportunity and lengthens day and wipes away tears, does not pass away. Money that contributes to the onward sweep of truth is as imperishable as truth itself. Treasure that is spent for the Kingdom of God is beyond the reach of moth and rust."

The needs of the church are great. As the divinely-chosen instrument of God's will on earth, it faces greater challenges today than perhaps ever before in its long history. It is engaged in a worldwide struggle with Communism and other materialistic ideologies for men's souls, and the outcome will surely determine the destiny of Christian civilization for many generations to come.

In the modern-day world, the church faces many other challenges. The rapid increase of population in this country, representing vastly more souls to be educated in Christian values, requires almost unlimited material as well as spiritual resources. It is estimated that about 70,000 churches and synagogues will be built or substantially altered in the next ten years at a cost of over $6 billion. In addition, a corresponding expansion is necessary for Sunday schools, parish houses, and related buildings.

The perpetual crusade on which the church is embarked requires dedicated and highly trained leaders. To meet this need, the church must build more colleges and expand the facilities at existing institutions.

As an institution founded by Jesus and guided by the Father of all men, the church actively engages in great enterprises whose aim is the benefit of all mankind. Through home and foreign missions, the church carries on the Ministry of Christ, bringing hope and comfort to the millions of the World, preaching salvation, and caring for the sick, the lame and the aged and unfortunate.

These are only a few of the many great causes in which an individual may invest himself through his Christian Will. In making a bequest, it should be noted that the unfettered gift is always the most valuable. Its usefulness should not be blunted by imposing rigid restriction, beyond the expression of a preference. In this rapidly changing world, the critical need or problem of one generation may be unimportant in the next, and the church can best move to meet strategic opportunities as they arise only if it has a reservoir of undesignated funds.

"I give, devise and bequeath. . ."

When a Christian has written these words into a Christian will, he has discharged fully his responsibilities to his family, to his society, and to the institutions which nourish his spiritually during his lifetime.

A Christian will, inspired by the loftiest living and thinking, is an expression of an individual's deepest spiritual nature.

A Christian will is simply an extension of Christian living.

Preaching

We preach to build the Kingdom of our God
That man might see the Lord upon His throne
In heaven's palace high above the sod—
Before he ends beneath it sleeping prone.

Proclaim the Word and witness—we are told—
The good news that brings faith to hearts of men.
With knowledge and with learning we make bold
Our venture and expect the great "Amen":

"The existentialist theology
Demands involvement undivided by
Another grandiose philosophy
Or of phenomena to simplify."

And so with words unknown to meet the test
And build our broken Babel towers best.

O. Gayle Miller

Major disability or income-protection insurance is designed to help when help is needed most.

When Misfortune Strikes

O. R. Tripp

How much could your pocketbook stand in the event of a long, expensive illness or accident? How long could and would your church pay your salary if you were totally disabled?

When injury or sickness strikes a minister, disabling him so that he cannot work, he becomes a double expense to his church. Any church feels an obligation to its leader, but there are limits to how much it can pay and how long it can continue financial assistance. Few churches today are in a position to pay two salaries when a substitute minister must be called to replace a disabled pastor. No church need ever face such a problem providing certain steps are taken in advance.

The answer to this problem is having some type of major disability insurance that (1) discharges the legal and normal obligation of a church body to provide financial assistance to a disabled minister and (2) provides an income for a minister disabled as a result of sickness or accident.

Could It Happen to You?

Statistics from a recent national survey indicate that it could. In fact, 3,500,000 Americans will experience a serious illness or suffer some type of mishaps which could cripple income as a result of long disability. The question is how long could you survive financially without an income? What sacrifices would you have to make?

Unlike some financial obligations which carry a specified time for payment, medical bills must be paid immediately. You know neither when to expect them nor how long they will last. Though our doctors are known for their patience and willingness to wait for payment, our hospitals must be paid promptly if they are to continue serving the needy.

How to Raise Money

The experiences in trying to raise cash for day-to-day living expenses and immediately due medical bills can be harrowing and disheartening. Lending institutions are reluctant to loan money when the only form of collateral is future earning power which in itself is debatable when the applicant is sick or disabled. If you have assets such as real property or can get additional help from your banker, take advantage of it. Relieving the strain of current bills will help to take the pressure off over the long pull.

Tax Deductions Help Some

The government provides one common relief which is available to everyone through medical deductions on income tax returns. Though these are a welcome blessing, they seldom are adequate to cover all expenses. The internal revenue department's book of regulations cannot begin to cover the hundreds of incidental expenses associated with a catastrophic illness or serious accident. Though some medical expenses are deductible, there is still no federal assistance to replace a lost income.

Where Does Your Church Board Stand?

Every church has a vital interest in its minister, not only as a spiritual leader but from an investment viewpoint as well. When a minister is called, most churches use a contract or other type of written agreement which states that he is to receive a certain salary for a specific number of years. Rarely do these agreements contain exclusions to absolve the church from the financial obligation to continue the minister's salary should he be disabled. The church is liable for salary continuation indefinitely. In the meantime a replacement must be brought in to fill the empty pulpit. When this happens, the regular minister becomes a double liability to his church. Let us see how a situation such as this develops.

Dr. Harvey Jackson, aged forty-five, was pastor of an average-sized congregation in a Midwestern church. He was married and the father of three children ranging in age from twelve to nineteen years. His church paid him an annual salary of $4,400, provided a twenty-eight-year-old manse and a small allowance for operation of his four-year-old automobile. Including gratuities and gifts, Dr. Jacksons' total income did not exceed $5,000 a year. He carried a less-than-adequate amount of life insurance, but perhaps all he could afford on a modest income.

When a serious illness struck, there was less than two hundred dollars in his savings account. Financial assistance for the eldest son Dan, a sophomore at an eastern college, had necessitated repeated withdrawals from the savings account. During the two years that Dan had been away at school there had been few months when there was a surplus in the family's budget and an opportunity to add to the savings. In addition to the older son, there was Paul in high school and Sandra, twelve, still in grade school.

Pastor Jackson was well liked by his congregation and looked upon as being a real asset to the church. In the nine years that he had served the pulpit, he had never once missed a Sunday due to illness. Toward the end of the year Dr. Jackson was unusually busy readying the next fiscal year's budget for presentation to the financial committee. In addition, Christmas was not far off and his work had increased accordingly in planning for upcoming special events. It was after a rehearsal for the Christmas play that Dr. Jackson suffered a serious heart attack. He was rushed immediately to a hospital where for more than two weeks his life hung in the balance. For some time it was debatable whether he would ever serve his church again. The news of his fateful illness stunned the congregation.

In addition, there rose immediately the question of what the church should do during his convalescence providing there was a chance of his return, and how long the church could afford to continue his salary in the event that he could not preach again.

A second immediate problem was how to fill the vacancy in the pulpit. Fortunately the regional division of the church Dr. Jackson served was able to supply alternate ministers for a time at no additional cost to the church. At the most, however, this could only be a temporary arrangement. In the meantime Dr. Jackson's salary continued to be paid to help the family as much as possible with the staggering bills which began to accumulate. By March of the next year it was obvious that the pastor was fighting a

Mr. Tripp is president of the Ministers Life and Casualty Union of Minneapolis, Minnesota.

"LET'S NOT KID OURSELVES, MEN...

ordinary wood pews are hard —and as outmoded as the ol' horse and buggy...

why should our church settle for anything less than

FOAM RUBBER COMFORT?"

Today—9 out of 10 Endicott seating installations are CUSHION-EZE!

That's why we say... before you buy any kind of seating

SEE and TRY

ENDICOTT

Cushion-Eze®

CHURCH PEWS

and experience for yourself the luxurious comfort of its patented foam rubber cushion seat ... four individual sections, each containing a full 1¼" pure foam rubber ... and covered with beautiful, long-wearing U.S. Naugahyde vinyl upholstery.

FREE CATALOG ... send for your copy today. Write Dept. 118

Endicott

CHURCH FURNITURE

WINONA LAKE • INDIANA

Circle No. 13 on card insert

losing battle. He would never preach again.

Now the board of deacons was squarely faced with a decisive problem. The regional district could no longer provide substitute ministers as new churches had to be filled. Dr. Jackson would have to be replaced by a permanent, salaried minister. Members of the board fully sympathized with the circumstances which had struck down their respected leader—there existed an unwritten sense of obligation; but as one trustee phrased it, "for how long and for how much?" Church budgets can be stretched only so far, and now the board had to pay two salaries for one job. They continued Dr. Jackson on the payroll at seventy-five percent of his usual salary, one-fourth being paid from a contingency fund of the regional district of the church. There was no alternative—nothing like this had ever happened before.

After thirteen months as an invalid, unable to work, Dr. Jackson passed away. By this time the church was beginning to feel seriously the pinch of paying an additional salary. Circumstances had stalled a building program for at least two years, maybe more.

At a board meeting after Dr. Jackson's death, the members decided that some formal plan of salary continuation for a disabled minister was absolutely essential to the financial solvency of the church.

"We have adequate insurance on the church building itself, general liability to protect all of us, even a workman's compensation policy covering the janitor," one board member remarked, "yet we have no protection against the loss of our greatest asset—our minister. Instead of an asset, he becomes a liability in case of disability, and we have made no provision to insure against such a liability. The purchase of some kind of insurance that will provide disability income for our minister if totally disabled by sickness or accident will at least prevent us from paying two salaries for one job."

Insurance Protection Is the Answer

What, then, is the solution to this problem? How can the financial hardship to the church and the loss of income to the minister resulting from a major illness or accident be best lightened? The answer lies in major disability insurance. Protection of this type may be purchased by either the church or the minister. Since it benefits both parties, a joint arrangement can be worked out whereby both the minister and the church share in the cost of the protection.

What Is Major Disability Insurance?

Major disability protection guarantees to the policyholder (church or minister an amount of income in case of disability. The length of time the insuring company will pay and the amount it pays a disabled minister vary with each policy.

What Does It Cost?

At first glance, major disability or income protection insurance appears expensive. Yet when one considers what this protection is designed to do, the picture changes. As an example, take a minister with an annual income of $3,600. Suppose his income is insured at fifty percent of normal earnings. In only ten years he would receive $18,000 of insurance aid. The premiums he would have paid in, even if he had beeen making payments for half that time, would be only a fraction of the total value of the benefit received.

Major disability insurance is designed to help when it is needed most—when responsibilities and obligations are at their peak. It is also designed to last long enough to do the job thoroughly.

Few ministers can afford to insure against one hundred percent income loss. It is doubtful whether anyone would do so even if he had the means to afford it, for the odds against a disabling sickness or accident are too great in comparison with the investment required. On the other hand, premium payments that will assure an income of one-third, one-half, or two-thirds of the normal salary are well worth the investment.

Exactly how much disability insurance is needed varies with each minister. The matter of who purchases the policy—the church, the minister, or both—is also a determining factor. One method of establishing how much is needed is to ascertain how much a minister's family would require to live on in the event that the income should stop due to his disability. When setting up a program it is also a good idea to allow more than what is barely needed to cover day-to-day living expenses and set aside some additional income to meet medical expenses. Many ministers carry hospital and surgical protection in addition to major disability, while others are protected in this respect by a special rider attached to the major disability policy which provides for hospital and surgical care. Whichever plan is followed, the minister should try to arrive at the most satisfactory arrangement whereby his church is protected and he is protected as much as possible against financial hardship. As every case is different with respect to a minister's earning power and assets such as property and other benefits, social security and pension plans, it is important that any plan be selected on the basis of all these considerations. And since the interests of both an individual and an organization are involved in the purchase of this type of insurance, it is desirable to do so with the full knowledge of all parties concerned.

Utilities Are Deductible

Glenn D. Everett

A ruling has been made by the U. S. Internal Revenue Service that will be of benefit to many ministers.

The service has ruled that where a minister receives his parsonage rent-free but pays his own utilities—gas, water, electricity, heating oil, coal, bottled gas, etc.—he is entitled to deduct those expenditures for income tax purposes.

This will come as a pleasant surprise to many ministers since it wasn't specifically spelled out in the law Congress passed in 1954 which provided that ministers who furnished their own homes can deduct the allowance given them in lieu of parsonage.

All that is necessary to take advantage of the new tax benefit is to have the board of trustees or other employing agency adopt a resolution setting aside part of the salary as an allowance for housing expenses. If ministers will step nimbly and get such a resolution passed, immediately, it can be made retroactive to January 1, 1955, and a refund on taxes paid in 1955 and 1956 can be requested.

The allowance will be deductible, of course, only to the extent actually spent in paying utility bills or for upkeep of the parsonage. Upkeep does not mean the purchase of furniture, expenditures for lawn mowing, or the services of a maid or handyman. However, such items as painting, fixing window screens, or capital improvements of any nature on the parsonage would be deductible as "maintenance and upkeep."

The new ruling was made in response to an inquiry to Internal Revenue from a Baptist minister in Holdenville, Okla. Noting that under the recent regulations concerning housing allowance in lieu of parsonage, utilities were considered a part of a minister's expense in providing his housing, he asked whether those ministers who got their parsonage rent-free but paid their own utilities and upkeep would be eligible for tax deductions.

The response of the Internal Revenue Service was as follows:

"It is our position that if a minister of the Gospel receives an allowance for utilities for a residence which he is provided by his church, such allowance is excludable from his gross income and exempt from Federal income tax to the extent that such allowance is actually expended for such utilities."

Inquiry in Washington discloses that the ruling applied to the Oklahoma minister will be followed in all such instances, although it has not yet been promulgated in printed form.

The resolution setting aside a part of a minister's salary as an allowance for utilities and parsonage upkeep need not provide that he be paid by separate check. All that Internal Revenue requires is that the sum be identifiable on the books as a separate item.

Meanwhile, an inquiry from a Washington, D. C. reader of *Church Management* discloses that apparently not all local collectors are aware of the fact that housing allowances can be made retroactive. They can. This has been definitely ascertained. Congress passed the law in 1954 and it became effective January 1, 1955, although it took two years to get the interpretive regulations out. The regulations definitely provide that such regulations can be made retroactive—if they are adopted by December 31, 1957—and ministers who have secured such resolutions from their present or previous employing agency can—and certainly should—file applications for refund of the taxes they paid.

They are entitled to the refund and should insist that their application be taken and be processed by the appropriate authorities. When it reaches the hands of someone who has read all the regulations, the refund will be granted.

Ministers should not be surprised if local collectors haven't yet heard of this new interpretation concerning deductibility of utilities. Many such regulations come out every month and it takes a while to codify them. Ministers will just have to go ahead and deduct the item on their 1957 returns and file a claim for 1955 and 1956 refunds.

In filing for refunds, those ministers who paid their utility bills by check can add up their check stubs. Those who paid by cash may have to confer with the utility companies to reconstruct their expenditures. Proof of payment must be available, if Internal Revenue asks for it. The allowance should, of course, be made large enough to cover the actual expenses.

This is not a tax loophole, in any sense. It simply represents an effort by the government to be fair. Until passage of the 1954 amendment, clergymen who received their parsonages rent-free with utilities paid enjoyed an advantage over ministers who served smaller churches or who were employed as chaplains of in administrative posts and had to furnish their own housing. The rental value of the parsonage was not taxable and this discrimination actually amounted to $100 to $150 a year in taxes. Congress remedied this by providing tax-exemption for housing allowances, and now, administratively, those who were in the middle, paying their utilities but getting the house rent-free, have also been covered. All ministers are now treated the same—retroactive to 1955.

It's natural that congregations want carpets!

Carpeting is preferred in homes. Hence it's logical for church members to approve of . . .

Philadelphia CHURCH CARPETS

Below are the main reasons why Philadelphia Church Carpets are today's Standards of Comparison.

QUALITY

Dense 100% wool pile—muffles sound, conceals traffic marks.

ECONOMY

Quality that gives long wear, requires minimum maintenance.

STYLE

Wool-pile figured Wilton, plain and Moresque velvet and hard-twists. Wide choice of colors, textures and design with true inspirational dignity.

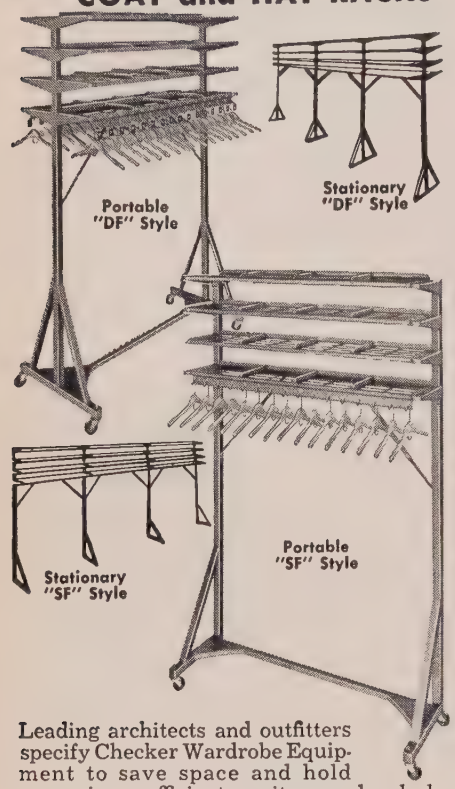
Write for name and address of dealer nearest you.

PHILADELPHIA CARPET CO.

Allegheny Ave. & C St.
Philadelphia 34, Pa.

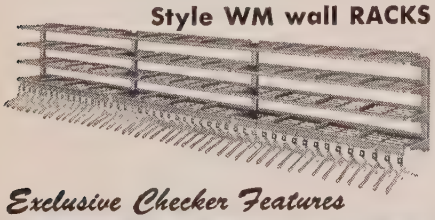
Circle No. 14 on card insert

Checker®
COAT and HAT RACKS

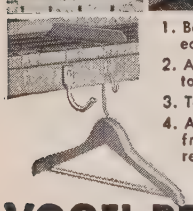


Leading architects and outfitters specify Checker Wardrobe Equipment to save space and hold wraps in an efficient, sanitary and orderly manner. Hats rest on high ribbed, slotted shelves. Spaced hangers keep coats apart, open to light and air, visible and instantly available. SF Style units accommodate 4 or 5 persons per foot. DF style units accommodate 8 or 10. 3'2", 4'2" and 5'2" long "portable" units go wherever needed on large casters. "Stationary" units come on glides and can be anchored to floor. "WM" Style racks mount directly on any wall. All Checker racks are correctly engineered to interlock on left or right and to stand up under a full load. They will not tip over, sag, sway, creak or wobble. Built for lifetime service of strongly welded heavy gauge steel and square tubing and beautifully finished in modern baked on colors. They are vermin-proof and fireproof.

Style WM wall RACKS



Exclusive Checker Features



1. Beautiful lucite numbers snap-on each hat space
2. Add-on shelves spring lock either to right or left
3. Tags now go on hanger hooks
4. Any Checker quickly converted from hanger to hook type of reverse

Write for Bulletin CK-33

VOGEL-PETERSON CO.
1127 W. 37th Street • Chicago 9, Ill
Circle No. 15 on card insert

Why not teach — Manners in Church?

Millicent Tralle

Since good manners are the outward expression of inner fineness, and courtesy and kindness are expressions of the golden rule which comes from the Bible (Matthew 7:12), they are integral parts of Christian living. Why, then, shouldn't churches offer courses in small fry etiquette, starting with daily vacation Bible schools?

It is a sad commentary on homes that children generally are considered little monsters. Perhaps parents use the term affectionately, but sometimes teachers and others who work with children do not And they like children.

Parents, even the conscientious, seem to be failing to teach fundamental principles of common courtesy, much less respect for elders and kindness and consideration for all. The phrases "thank you," "please," and "excuse me" are all but obsolete. Observe children on television quiz shows, and it is the occasional child from the South who addresses the quiz master as "sir." Others use a flat "yes" or "no," and the reason they are not chewing gum while they talk is probably that it was taken away just before air time.

Manners are not something to be put on with party clothes, even if they could be bought in the store. They should be learned along with walking and talking, while learning is easy and fun, and good habits become as comfortable as old clothes. A girl whose parents realize and practice this never has to take a charm course; a boy doesn't require training in public speaking to become a successful business man. And both go through adolescence with a minimum of awkwardness and self-consciousness.

Too few parents recognize their failure, so it is up to the church and school to try to make up for the lack. Interestingly, the golden rule is not confined to Christianity. In different phraseology, it is a precept of nine other religions—Buddhism, Confucianism, Judaism, Hinduism, Jainism, Sikhism, Taoism, and Zoroastrianism.

Since we are concerned with children who attend Christian churches, let us talk about teaching them manners. And let me say first that they love the learning of them. I know from my classes in Small Fry Performers and Etiquette for Junior Misses. In the former, I teach only the phases of etiquette suitable to the age group. In the latter, the field broadens to include make-up and dress, behavior on dates, and the duties of hostess and guest.

Miss Tralle is the executive secretary of the El Paso, Texas, Medical Society.

Reasoned Discipline

In general, children enjoy doing the right thing, being told what is right and wrong, and what they should do. The person who enforces discipline is respected and obeyed, if enforcement is effected with calm reasonableness, without temper.

Even small children, who hop about like fleas, can be taught to stand quietly before their chairs until the teacher is seated, to rise after she does and follow, not precede, her out of the room. More important, they can be taught to keep quiet until addressed or given permission to speak. That some public schools permit talking in classrooms complicates a teacher's problems and is perhaps one reason for the scarcity of teachers. Interrupting while somebody else is talking is a common fault in adults and can only be minimized in their children, not eradicated. For "monkey see, monkey do," with original variations.

Once a child understands the why of a rule, he is willing to follow it. "You want people to like you, don't you? Then you must like them and make them like you by being courteous."

Common Courtesy

Being courteous is then broken down to the juvenile level. Even a four-year-old can understand that his name is his own special possession. He likes to be called by it. So he must use the name of the other person whenever speaking to him. In speaking to an adult he may use "ma'am" or "sir" as a variation.

Six-year-old Billie was one of my most apt pupils. His parents and grandparents were well-bred, so he had a firm foundation on which to build. After class one day, his mother offered to drive me home. Once out of the room, Billie ran ahead to open the outer door—a stubborn, heavy door. His mother started to help, and I put out a detaining hand and whispered, "Watch."

Billie made it, bracing his handsome little body while we passed through. Then the car door, beaming proudly as he held it for me.

"And he's just a baby," she exclaimed.

"But he's out of the nursery. You go through doors first now, if you want him to remember what he's learning."

Another mother asked me, "What in the world is Alfred trying to do with my chair at mealtime?"

"Hold it for you," and I laughed, remembering the tremulous faith required

Talk your way to a shorter

Yours . . . This world-famous

DeJUR GRUNDIG

Stenorette Dictating Machine

FOR LESS THAN THE PRICE OF A STANDARD OFFICE TYPEWRITER!

The Electronic Stenorette

—the first really new dictating machine in 18 years!

Dictate, transcribe, erase, correct, start again after an interruption, repeat a word or an entire report, *all with a flick of your finger!* STENORETTE speeds your work, prevents mistakes, saves you valuable hours each day. Here's everything you've always wanted in a dictating machine—*at half the cost of the major dictating machines!* It's a fully-equipped, precision business machine. It costs only **$179.50**

FEDERAL EXCISE TAX EXTRA

(STENORETTE actually pays for itself in more accurate, faster office operation! See next page)

300,000 NOW IN USE THROUGHOUT THE WORLD. Executives everywhere prefer the Stenorette to any other dictating machine *regardless of price.* And no wonder! Stenorette gives you all the features of units costing twice as much—and other advantages (automatic error erasure, dual function as dictator and transcriber, re-usable tape, and many more) you can't get elsewhere at any price. COMPLETELY PORTABLE: Weight 11 lbs., 10 oz. Goes where you go. Just plug it in—at home, in office, even in a *moving car.* It's always ready when you are. PUSH-BUTTON CONTROL: Easiest machine for you—and your secretary too!

SEND THIS AIRMAIL CARD FOR FREE BROCHURE TODAY

No postage required. Please send no money. (Turn the page for more exciting details.)

DeJUR-AMSCO CORPORATION, Dept. C, 45-01 Northern Blvd., Long Island City 1, N. Y.

Please rush, without obligation, a copy of your FREE BROCHURE explaining how the Stenorette can make my office work go faster, more efficiently, and more accurately.

PLEASE PRINT

Company_____

(If you are interested for personal use, ignore this line)

Address_____

City_____ Zone____ State_____

Individual_____

Title_____

☐ Send me name of nearest Stenorette Sales/Service Center.

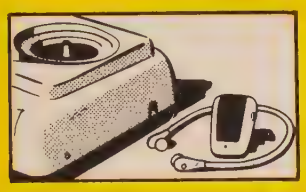
AT LAST!

A real dictating machine at a price every office can afford!

How often have you seen a *price* in an ad for a complete dictating machine? Probably never. In fact, other manufacturers, realizing that their prices are so high, leave out all mention of purchase price or suggest that you can *rent* their machines. But you can own your Stenorette—because this electronic miracle sells for half the price of comparable major dictating machines. *It even costs less than a standard office typewriter!* That's why every office—even the smallest—can afford a Stenorette.

Yours for only **$179.50**

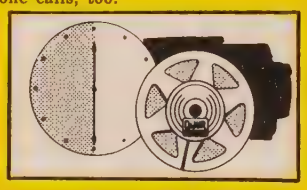
Transcribing accessories at slight extra cost. Federal Excise Tax not included.



DICTATE AND TRANSCRIBE WITH ONE MACHINE! A single Stenorette does it all. Just plug in the sensitive "mike" and dictate. Transcribing accessories (listening device and choice of footpedal or typewriter control) designed for the convenience and comfort of secretaries are used with the same machine.

COSTS LESS...ACTUALLY DOES MORE! Despite its amazingly low price, the world-famous Stenorette does everything the highest-priced units do—and more! It gives you every control, every time-saving convenience you can think of. And, because it's the most modern of all dictating machines, it's the easiest, simplest, fastest of all to use. Imagine! You dictate onto revolutionary magnetic tape—the finest medium for recording the human voice. *And you erase errors automatically!* Just re-record over the words to be corrected. You can dictate continuously for 30 whole minutes. You never have to worry about the expensive resurfacing and/or replacement needed for old-fashioned belts, discs, and cylinders. And Stenorette's foolproof PUSH-BUTTON CONTROLS make every step automatic.

REALLY PORTABLE...WORKS ANYWHERE! The amazing Stenorette weighs only 11 pounds, 10 ounces, takes no more desk space than your briefcase. It's the only dictating machine that even operates perfectly in a moving car! (There's no "needle.") Take it with you to important business meetings; Stenorette's exclusive "Conference" setting lets you record as many voices as you wish. A simple attachment lets you record telephone calls, too.



REMOTE-CONTROL ERASER! Make changes without touching the machine. Relax in your chair, press the button on the "mike," listen to your last words—and *record the correct words right over the error.*

USE THE SAME TAPE OVER AND OVER AGAIN! Dictate for a full 30 minutes. Transcribe. Start again with the same tape if you wish. Stenorette is as economical to *use* as to *buy*.

CHOICE OF TRANSCRIBING ACCESSORIES. Double or single earpieces. Playback control with bar on typewriter or pedal under desk.

WORLD'S EASIEST TRANSCRIBING. Tens of thousands of secretaries operated their Stenorettes flawlessly *within five minutes after they first tried it.* And they all love the clear, restful Stenorette natural pleasant "playback" essential for correctly typed transcription.

FOOLPROOF INDEXING! Typist knows exactly where to start listening, where to enter changes recorded separately, etc.

MOST SENSITIVE DICTATING MICROPHONE. Another Stenorette exclusive. Shout or whisper—hold the microphone wherever you wish. Your voice will play back clearly at its natural level.

NATIONWIDE SALES SERVICE. Hundreds of office managers and purchasing agents (firm names on request) have purchased scores, even hundreds of Stenorettes for their firms. This is ample evidence of their confidence in DeJUR-Grundig's nationwide network of factory-trained Sales/Service Centers. There's one near you.

FIRST CLASS
PERMIT #1565.
SEC. 34.9, P. L. & R.
L. I. C., N. Y.

Via Air Mail

BUSINESS REPLY CARD
No postage stamp necessary if mailed in the United States

5c postage will be paid by—

DeJUR-Amsco Corporation
45-01 Northern Blvd.
Long Island City 1, N. Y.

FREE BROCHURE SHOWS

How the Stenorette helps you "talk" paper work away

Your free copy of this new illustrated book *tells* and *shows* you how to do more really productive work in less time with the DeJUR-Grundig Stenorette.

TEAR OUT AND MAIL THIS CARD FOR YOUR FREE COPY

Quantities are limited, so get your request into the mail now

(See reverse side for more information)

o seat myself on the chair I hoped an inxperienced seven-year-old would place nder me in time.

Farfetched teaching for the very oung? Not at all. I grant you, it is often vasted because of lack of practice at ome. As a teenager remarked, "I can't vait to see the expression on daddy's face vhen I get up as mother's friends come nto the room, while he just lies there on is spine."

Church's Responsibility

The church can only try in this respect s it does in all other aspects of Christian raining.

We encourage parents to bring children s young as six to worship services, and nany even younger attend. It is a beautiful ight to see entire families praying together—provided the youngest members ren't wriggling and whispering to the listraction of all around them. It is hard, of course, for the small fry to curb animal pirits during a long service which someimes tries the self-control of conditioned dults. But we did it, and they can, if aught from the crib.

Likewise, they can be taught not to hove ahead onto public conveyances, and never to take a seat if an adult must stand. Nor does such teaching stifle personality levelopment, as some pseudo-child psyhologists would have us believe.

Few adults know how to make introluctions correctly, yet the rules are simple nd unvarying. One of the class periods n which we have most fun is that in vhich the boys and girls take turns introlucing and being introduced, playing parts anging from mother to the bishop. Afterward, they know who is to be introduced to whom according to age and rank without stumbling.

Etiquette is much more than knowing which fork to use, for good manners are an integral part of good character. A wellbred person, of whatever age, is comfortable and welcome anywhere, with anybody, under any circumstances. Actually, parents would benefit from a course in small fry etiquette.

A ten-hour course in the daily vacation Bible school would prove to be valuable training in Christian living. It would ensure more orderly church-school classes in the winter, more worshipful church services the year round. Once tried, such a course would perhaps be sought by youth groups.

Already, with such a series of lessons not yet off the press, the superintendent of the winter weekday school in a large church has asked for them for an extracurricular course.

Small fry etiquette should be taught by a woman not only of Christian faith but of firm conviction that such lessons are valuable. She would probably be a woman whose mother gave her just such priceless training. And she would find that the basic rules are the same now as they were then. Interpreting them for children and sharing their enthusiasm for behaving like nice people would add another star to her heavenly crown and a warm glow in her human heart.

Courtesy old-fashioned? It's timeless. It's modern. And the modern church will eventually teach it as matter-of-factly as it teaches the catechism.

Findings in one denomination of interest to us all.

Women on Church Councils

Vade F. Hook

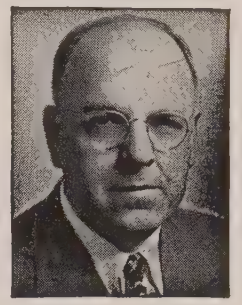
n a research project examining relevant data concerning the laymen who lead he lay activities in Lutheran congregations f the North and South Carolina synods f the United Lutheran Church in Amerca, effort was made in one section of the tudy to determine the extent to which vomen are serving on church councils. The instrument used in securing informaion was a mimeographed questionnaire-chedule from six hundred and forty-six aymen, representing one hundred and two ongregations with a total communicant nembership of 26,233.

Seventy-one and five-tenths per cent of he respondents reported that a woman ad never served on the church council in their congregations. Sixteen and nine-tenths per cent reported that a woman had at some time in the history of the congregation held a position on the church council. Eleven and six-tenths per cent did not reply to this particular item. The respondents were asked to indicate their reaction to a provision for having women serve in such a capacity. A summary of the results is given in Table I.

J. Emory Ackerman, reporting on replies from 1,308 churches of all denominations, reported in 1953 that comparatively few women serve on church councils in United Lutheran congregations. He studied certain practices and policies of the seven largest denominations within the National Council of Christian Churches. He found that the Lutheran Church had the lowest percentage of women serving

Mr. Hook is campus pastor to Lutheran tudents at the University of North arolina.

Church Building Consultant



WILLIAM H. LEACH
Editor
Church Management

(Study No. 1)

CAPSULE PICTURE OF A CHURCH BUILDING CONSULTATION

City of 15,000. Church of 500 members. Congregation had approved building educational space, adding to present building. Educational leaders and some others displeased. Because of division of thought, committee withheld signing of fund raiser's contract. Consultant preached morning sermon which explained modern educational needs. Study showed that there was not room on lot to meet present needs. Working with committee recommended several substitute sites which would provide space for building and, in addition provide needed parking space. Site selected; committee signed contract; new building has been completed.

For Terms Write

WILLIAM H. LEACH
P. O. Box 543, Edgewater Branch
Cleveland 7, Ohio

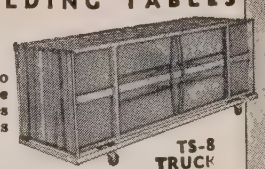
Circle No. 16 on card insert

DIRECT PRICES & QUOTATIONS

Monroe TRUCKS

FOR FOLDING TABLES and FOLDING CHAIRS

Use trucks to move or store Folding Tables and Chairs and SAVE.



TS-8 TRUCK

TSC-6 TRUCK

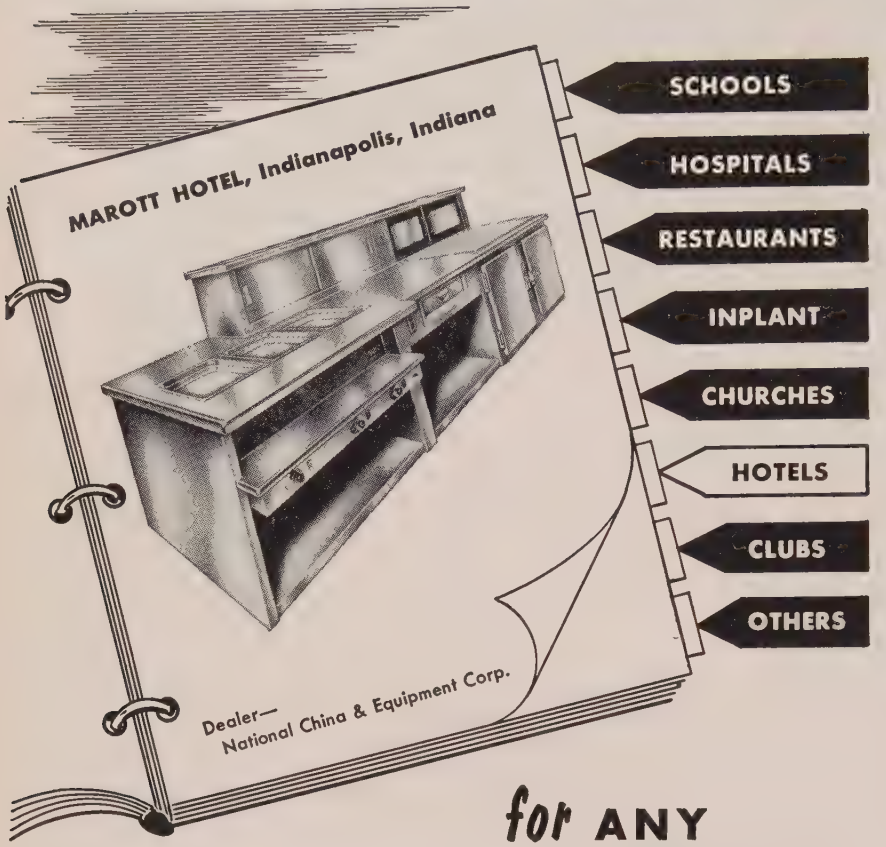
QUALITY FEATURES
1. All steel electrically welded Chassis
2. Four heavy duty swivel casters
3. Easily moved *any* direction
4. Easily loaded by *one* man

Also available in custom built sizes for unusual storage problems.
Write for complete catalog with special prices and discounts.
BUY DIRECT and SAVE

THE Monroe COMPANY
607 CHURCH STREET COLFAX, IOWA

Circle No. 17 on card insert

Custom-Bilt



for ANY FOOD SERVICE OPERATION!

For years Southern has consistently and successfully created special food serving equipment to meet the most unusual performance demands. "Custom-Bilt by Southern" equipment can be designed, engineered, fabricated, installed and expertly fitted to available space *for any food service operation.* Get expert help today—call your "Custom-Bilt by Southern" Dealer, or write to Southern Equipment Company, 4550 Gustine Ave., St. Louis 16, Mo.

84 National Award Winning Installations

SOUTHERN EQUIPMENT COMPANY

NATIONAL SANITATION FOUNDATION nSf TESTING LABORATORY

"CUSTOM-BILT BY SOUTHERN" DEALERS: **ALABAMA,** BIRMINGHAM—Vulcan Equip. & Supply Co.; MOBILE—Mobile Fixture Co. **ARKANSAS,** LITTLE ROCK—Krebs Bros. Supply Co. **FLORIDA,** DAYTONA BEACH—Ward Morgan Co.; JACKSONVILLE—W. H. Morgan Co.; MIAMI—J. Conkle, Inc.; ORLANDO—Turner-Haack Co.; ST. PETERSBURG—Staff Hotel Supply Co.; TAMPA—Food Service Equip. & Engr. Corp. **GEORGIA,** ATLANTA—Whitlock Dobbs, Inc. **ILLINOIS,** PEORIA—Hertzel's Equip. Co. **INDIANA,** EVANSVILLE—Weber Equip. Co.; INDIANAPOLIS, MARION—National China & Equip. Corp. **IOWA,** DES MOINES—Bolton & Hay. **KENTUCKY,** LEXINGTON—Heilbron-Matthews Co. **LOUISIANA,** NEW ORLEANS—J. S. Waterman Co., Inc.; SHREVEPORT—Buckelew Hdwe. Co. **MICHIGAN,** BAY CITY—Kirchman Bros. Co.; DETROIT—A. J. Marshall Co. **MINNESOTA,** MINNEAPOLIS—Aslesen Co., Joesting & Schilling Co. **MISSOURI,** KANSAS CITY—Greenwood's Inc.; ST. LOUIS—Southern Equipment Co. **MONTANA,** BILLINGS—Northwest Fixture Co. **NEBRASKA,** OMAHA—Buller Fixture Co. **NEW YORK,** ALBANY—Lewis Equip. Co. **NORTH CAROLINA,** ASHEVILLE—Asheville Showcase & Fixture Co.; CHARLOTTE—Hood-Gardner Hotel Supply Corp. **NORTH DAKOTA,** FARGO—Fargo Food & Equip. Co. **OHIO,** CINCINNATI—H. Lauber & Co.; CLEVELAND—S. S. Kemp Co.; COLUMBUS—General Hotel Supply; TOLEDO—Rowland Equip. Co.; YOUNGSTOWN—W. C. Zabel Co. **OKLAHOMA,** TULSA—Goodner Van Co. **PENNSYLVANIA,** ERIE—A. F. Schultz Co. **SOUTH CAROLINA,** GREENVILLE—Food Equipment Co. **TENNESSEE,** CHATTANOOGA—Mountain City Stove Co.; KNOXVILLE—Scruggs, Inc.; MEMPHIS—House-Bond Co.; NASHVILLE—McKay Cameron Co. **TEXAS,** CORPUS CHRISTI—Southwestern Hotel Supply, Inc.; SAN ANTONIO—Southwestern Hotel Supply, Inc. **UTAH,** SALT LAKE CITY—Restaurant & Store Equip. Co. **VIRGINIA,** RICHMOND—Ezekiel & Weilman Co. **WEST VIRGINIA,** CLARKSBURG—Parson-Souders Co. **WISCONSIN,** MILWAUKEE—S. J. Casper Co. **CUBA,** HAVANA—Equipos de Bar y Cafeteria, S. A. 14

Circle No. 18 on card insert

on church councils.[1] It seems significant that in the present study over twenty per cent of the sample indicated a strong favorable attitude and that only five per cent expressed strong opposition. Twenty-two per cent had a preference for men only. This same study concluded that there are no significant differences in the attitudes of clergy and laymen toward church council membership for women. Attitudes expressed by one hundred and forty-six ministers in the two states indicate that approximately one-third of the ministers feel that a provision for having women serve on the church council would improve the efficiency of church administration. Slightly over one-third prefer to have only men in the role of church council member, and slightly over one-third are neutral.

Assuming that these are approximations of actual attitudes on the part of both ministers and laymen, more and more women may expect to be elected to terms of office on church councils in congregations of these synods in the future. As in other groups where office-holding is open to both sexes, it will be more difficult for a woman to gain and maintain the respect of group members. Prejudices, criticism and antagonism will be encountered. However, a new door is opening for women to contribute to the vitality of congregational life. Their areas of service have extended beyond "missionary society", church supper or Sunday School class. Many women have been prepared for their new tasks through experience and participation in ULOW, the gradual development of desirable traits and qualities in personality organization through associations and inter-relationships in Christian communities, and a deep commitment to Jesus Christ. As consecrated women assume this social role of church council member in congregations, it is likely that the congregational goals and objectives can be approached and realized more successfully.

TABLE I

Distribution of attitudes of Lutheran Laymen toward a provision for having women serve on the Church Councils in United Lutheran Congregations of North and South Carolina

Reaction	Number	Per cent
Highly favor it	137	21.2
Would rather have only men	144	22.3
Neutral	232	35.9
Strongly oppose	38	5.8
Not reported	95	14.8
Total	646	100.0

[1] J. Emory Ackerman, "Are Churches Good Employers?". *The Lutheran.* (February 4, 1953) pp. 21-22.

— we are made for health

Conversations with Joe Ross

Russell L. Dicks

Joe Ross is a conversation companion with whom I sit down periodically to talk about some subject that interests us, in an effort to think our way through it. Sometimes he is the interrogator and listener and sometimes I am. He has the kind of horse-sense mind that pushes through the underbrush of words and makes you state your ideas so that they have some meaning. This appeals to me for I think too many people have their feet planted firmly on nothing.

As a hospital chaplain I have served in four major teaching hospitals and have spent more than twenty-five years working with physicians. This has given me a slant upon health problems and people that always interests Joe, for his is the layman's point of view—he is the consumer—he and people like him are paying the health bill. Therefore he needs to know what we—hospital and health people—are doing and thinking.

Problems of the Aging

We had been watching a professional football game on TV and drinking coffee. The play was ragged for pros, so our interest waned. Joe said, "See where Duke Medical School got a big grant from the Public Health Service to study the problems of aging."

"Yeah, a million and a half," I answered, somewhat preoccupied, "through the Department of Psychiatry. The first such grant ever made."

"Were you at the dinner when the grant was announced?"

"Yes, I did the prayin'. Dr. Leroy Burney, the U. S. Surgeon General, gave an excellent address in announcing the grant. First time I ever had my invocation quoted in the main address."

"Well, it isn't quite quoting a text, but I suppose it does give something of the impression of divine approval to quote a prayer in your speech. What was the quote; as if you weren't going to tell me anyway," Joe chuckled, but I could tell that he was interested—and I had intended to tell him, whether he wanted to hear it or not.

"In the invocation I prayed, 'May we not only seek to add years to life, but be conscious of the need to add life to years; may we not only seek to discover truth, but be conscious of the responsibility to make truth available to the needs of the people.' "

"It was a sneaky way of riding in your own biases," Joe needled me. "Who were you praying to . . . God or the audience?"

"In his speech," I went on, ignoring his stiletto, "Dr. Burney said, 'As Dr. Dicks said in his prayer—we must add life to years as well as years to life—as we study the problems of aging.' "

"He probably had it in his manuscript anyway," Joe mumbled, still prodding me, which he enjoys doing when I'm on a bragging spree.

"Sure he had it in his speech, but it shows that he listens to the prayer before he gives a speech and it didn't hurt to link it up with the prayer. That's more than a lot of sermons do. . . . The dean of the medical school said in his remarks, 'This grant will influence our teaching of medical students. In the past we have treated disease—in the future we will treat people.' He went on to say that practically nothing is known about the aging process, and that his father-in-law is ninety-one and in good health while he himself is sixty-five and feeling the push of time. He said, 'The only difference that we're certain of is that he is a Democrat and I'm a Republican.' "

"That could be the deciding factor," Joe chuckled. "I'm sure that politics ages many a good man prematurely. . . ." We were thoughtfully preoccupied, each with his own ideas; then Joe added, "Didn't you quote somebody as saying that 'age is not determined so much by the number of years over your head as by the number of colds through your head?' "

"Yes, the point being that it is not what we do that ages us so much as it is the emotional wear and tear of our experiences."

"What is age?" Joe asked thoughtfully . . . I looked at him quizically, knowing full well what he was getting at but waiting for him to carry the question further. "I mean," he continued, and I knew that he was reaching deep in his feelings for an idea, "age usually means mere survival. We say of a person, 'He has reached a ripe old age,' and we usually mean that a person has survived a great number of years, but actually what does mere survival mean?"

"I used to attend meetings of administrators of church homes for the aged. They spent all their time talking about new buildings, dietary, nursing, and financial problems, and gave very little thought to what the hours and days meant to their residents," I said, following along Joe's line of thinking, for this was an old conviction of mine—that years for years' sake, just as health for health's sake, is meaningless.

"Of course," Joe went on, picking up my statement, "that observation would come with more meaning if it came from a person who is ninety—you with your youthful outlook of fifty-one can raise such questions"—he drove home the thrust ruthlessly.

"But," I protested, stung by his usual down-to-earth observation, "That's the time to work on the subject if it's to be dealt with. Think of the situation before you get into it. Then you can plan ahead, not only for survival physically but spiritually and emotionally as well. . . . The *Medical Digest* had a story about a reporter questioning a ninety-year-old man about how he had managed to live so long. The man said, 'It's good living habits. Good food, good sleep, plenty of physical exercise, and moderation in everything.' The reporter interjected, 'But I had an uncle who did all those things and he died at fifty.' 'That's just what I was saying,' the elderly one replied indignantly, 'He didn't do them long enough.' "

Treating People

We laughed, then waited, as I could see Joe's mind was gnawing at something that had been said earlier. He said, "That statement of the dean's about teaching medical students that 'we have treated disease in the past; now we will treat people,' is in line with some things you have often said, isn't it?"

"Yes, the statement I heard at the Mayo Clinic last year that eighty-three per cent of the people who go there have no organic disease—which is about the per-

---

Dr. Dicks, editor of **Religion and Health** has recently written a book, **Meet Joe Ross**, published by Abingdon Press.

Carillons

BELLS
PEALS
CHIMES
TUNED HANDBELLS

Genuine BRONZE BELL carillons, chimes and peals now available at very reasonable prices from the world's oldest and largest bell-foundry. Electric ringers for your present or new bells. Free inspection of your present bells.

Seabury Western Theological Seminary, Evanston, Illinois, recently installed a 35-bell carillon of genuine cast bronze bells.

PETIT & FRITSEN

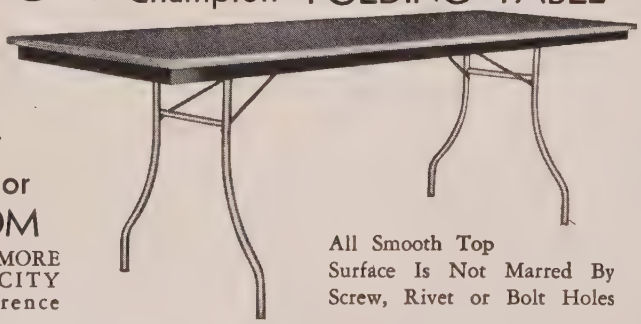
AARLE-RIXTEL, HOLLAND

Experts since 1660 in the craft of bell-casting

Write today for complete information to:
PETIT & FRITSEN LTD. (U. S. Branch Office)
Box 427, Evanston, Illinois

Circle No. 19 on card insert

REDINGTON Champion FOLDING TABLE



IDEAL for BANQUET or CLASSROOM

PROVIDES 25% MORE SEATING CAPACITY
No Knee Interference

All Smooth Top Surface Is Not Marred By Screw, Rivet or Bolt Holes

★ Folds to a Thickness of 2⅜"
★ Automatic Leg-Lock for Safety and Rigidity
★ Light Weight... Easy to Handle
★ Unconditionally Guaranteed

Available in Various Sizes, Colors, Patterns

FOLDING CHAIRS in STEEL or WOOD

No. 101 (*illustrated right*) has an 18 gauge tubular steel frame. Ruggedly built for maximum strength and shaped for utmost comfort.

No. 83 Built of seasoned hardwoods. Designed for long, trouble-free service. Reinforced with heavy steel rods.

WRITE for LITERATURE
DIRECT DISCOUNT PRICES

J. P. REDINGTON & CO.
DEPT. O SCRANTON 2, PENNA.

Circle No. 20 on card insert

centage of other clinics as well as the average doctor's office—bears out the old observation that people have diseases as well as diseases have people, and indicates that the doctor cannot be content with treating symptoms." This was old territory for me, as I had been over it so often.

"But," Joe argued, "every time I go to a doctor I don't want my soul examined. I may just have a pain in my belly."

"The pain in your belly will be treated because it may be causing your work or your marriage to go badly," I came back at him. "I know a fellow who did badly in his job for three years until he had his gall-bladder removed—then both his work and his marriage improved. On the other hand, why do so many people go to clinics and doctors when nothing is organically wrong with them? The body is made for health, just as the mind and the emotions, all a part of the same whole, are made for health. They fight hard for health, but many people cling to illness." I was sticking by this conviction for it was the foundation of my whole thinking. Through the years this was the recurring statement of the numerous doctors with whom I had worked: the body and the mind fight for health.

"Well, it's the only time some people get treated like people," Joe added thoughtfully, pushing on readily into the causes of behavior as is his custom, for he is never content, as most of us are, to let an observation rest upon its simple statement. "If you are sick, then people pay some attention to you, especially if you've got some unusual condition. I remember when my daughter, Betsy, was in the hospital I heard about a fellow who was having a heart operation, and they used that new machine which circulates the blood while they stop the heart to operate on it. An intern told me there were thirty doctors and nurses watching the operation. . . . I suppose nobody watches a gall-blader operation, not even the surgeon who is doing it," he added with a chuckle.

"Well, some surgeons have performed that operation so often that they could do it in the dark, but I'm sure that what you were saying is true—being sick is a way of getting attention . . . . and think of the alibis that illness gives a person. You aren't responsible if you're sick. . . . You say to this one 'come and he cometh, and to that one go and he goeth.' Even a king has no more power than that." Now we were onto a subject I had often pondered—the temptation to cling to the 'beloved symptom,' as Dr. William Osler has called it.

"Are you suggesting that people are sick deliberately," Joe brought me up sharply, knowing full well that I didn't, but making me keep it straight.

Being Needed

"No, not deliberately, not consciously,

in that they don't know how they bring about the illness, nor do they know that their complaints have little or no physical basis," I emphasized, knowing that we were again dealing with the old problem of how free are we in making the decisions that we make. "These eighty-three per cent with no organic disease who go to doctors have nothing that a good case of being needed wouldn't cure. I know a woman who for years had been taken with aches and complaints and sicknesses which kept her daughter waiting upon her. Came the day when the daughter got sick. The mother forgot her aches and pains and began waiting upon the daughter—her health has not been so good in years."

"What you are saying," Joe put in, seeking to rephrase my statement, for as he said one time—until you have restated and modified an idea it is not really a part of you, "Physical health is inevitably tied in with and related to a person's sense of significance."

"I call it a *sense of self-awareness,* which is really a sense of worth-whileness, of being a person."

"Sounds kind of preachy to me," Joe smiled, with a twinkle in his eye.

"Call it what you will," I rebuked him with some feeling. "The evidence, well-known to every doctor, is that the body and the mind are made for health. They maintain health and fight for the recovery of health when illness overtakes them if the person in the body can direct its attention to something besides concentrating upon itself."

"In other words, lose oneself in something greater than oneself," Joe followed through.

"Yes. Especially that large number of people who go to clinics and physicians' offices, who have no organic disease but who really have problems that are outside the traditional area of the physician's work. Whether the doctor likes it or not, he has had to become priest as well as physician. According to one careful study, a third of the people in a given community were sick in one way or another."

"Suppose that is the nation's average?" Joe inquired, then added, "in the healthiest, best fed nation with the highest living standard in the world."

"While our life-expectancy is longer than any nation, it is not certain that we are healthier. Health, for most people and in the minds of most doctors, means that they don't hurt any place," I continued.

"That's pretty flat, isn't it?" Joe observed cryptically. "Just don't hurt any place."

"Not only flat," I added, knowing that here we were again dealing with vague generalities, "but the human creature cannot endure such a condition. He must find something that claims his attention and which he believes is worth doing. It may be his work; it may be taking care of a family; it may be a skill; it even may be performing well in a sport—it can be any challenge that he becomes convinced is worth-while."

"Often found through his religion where his own concerns become merged into concerns greater than his own," Joe added. "Then how do you account for the fact that religious people are often sick . . . ministers have nervous breakdowns." Joe was baiting me and I knew it.

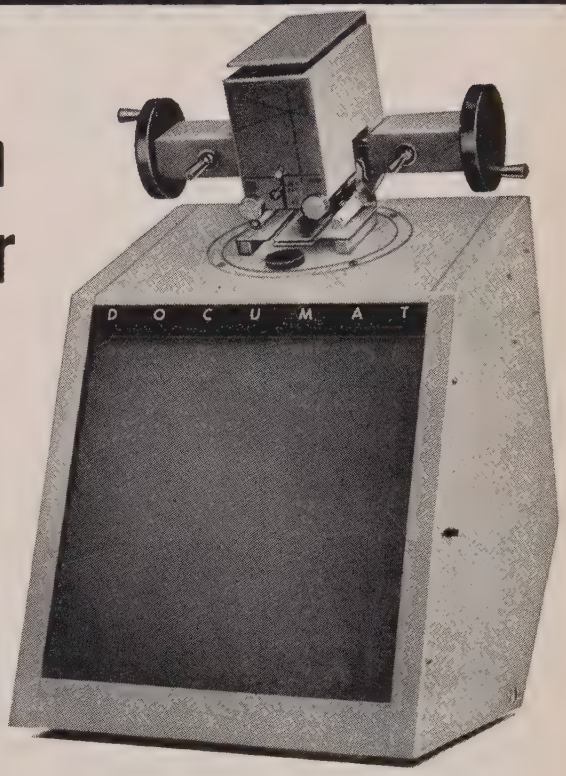
"Not because of overwork, as was naively claimed in an article in *Life* magazine a few months ago," I fired back. "Of course religious people are sick; not because they are religious but because they are people, and people worry. The healing power of the mind and body is blocked through worry, and worry overtakes us when we don't have something worth-while that claims our attention and keeps us occupied. So often the message of religion is presented upon a fear psychology. 'Get religion or you'll go to hell.' "

"That emphasis should really increase illness, for it concentrates the individual's attention upon his unworthiness. Any evidence that it does?" Joe asked, following up my suggestion.

"Who knows. No one has studied the results of a fear psychology of religion

DOCUMAT

ONE microfilm reader for BOTH roll film and unitized film



Here is a universal reader that will sharply magnify your microfilm—16mm, 35mm, whether on roll, jackets or aperture cards. Whether the images run vertically, horizontally, or upside down, the DOCUMAT reader will position them correctly and brilliantly on the high-contrast 11" x 11" screen. Finger-tip controls traverse and center your film for quick, easy reading. The DOCUMAT Reader weighs only 27 lbs. and is 24" high. Instantly interchangeable lenses and adjustable condenser for varying enlargements—34¼x, 24x, 15x.

THE DOCUMAT UNIVERSAL READER IS ONLY $350.
(Other models from $245.)

MADE BY THE MAKERS OF DOCUMAT MICROFILM FLOW CAMERAS

DOCUMAT *Inc.*
385 Concord Ave., Dept. 16
Belmont, Mass.

Coast-to-Coast Dealer Service

Circle No. 21 on card insert

Send details on the Documat Readers

Name_____Title_____
Company_____
Address_____
City_____State_____

Monroe FOLDING BANQUET TABLES

WITH COMPLETELY FINISHED TOPS Can Be Used Without Tablecloths

Write today for new catalog showing 58 models and sizes of Monroe Folding Tables.

NOW, Monroe Folding Banquet Tables, at no extra cost, are offered with completely finished tops, highly resistant to most serving hazards. May be USED WITHOUT TABLE CLOTHS, if desired. Also available in Formica and Ornacel special color and pattern types. Write for catalog with direct factory prices and discounts to religious and educational institutions, clubs, lodges, etc.

MONROE Truck No. TS8

MONROE TRUCKS

For Folding Tables and Chairs

Transport and store your folding tables and chairs the easy, modern way on MONROE Trucks. Construction of Transport-Storage Trucks permits maneuverability in limited space. See Catalog.

Complete Line of Folding Chairs

THE MONROE CO. 60 CHURCH STREET **COLFAX, IOWA**

Circle No. 22 on card insert

Leaves air mint fresh!

Mintol

the multi-purpose industrial disinfectant with the fresh mint leaf aroma

MINTOL disinfectant has a coefficient of 9. Diluted half a cup to the pail of water, it meets the new Use Dilution Confirmatory Test.

Kills bacteria. Mintol sanitizes the surface. Just dilute and apply with mop. Instead of a druggy odor you'll get that refreshingly modern mint fragrance.

Deodorizes. Add one-quarter cup of Mintol to your favorite cleaning solution and apply with mop. You will deodorize as you clean—do both jobs with the same swish of the mop.

★

For free sanitary survey of your premises ask your Dolge service man

For literature about MINTOL and other Dolge products write to The C. B. Dolge Company, Westport, Conn.

dependable DOLGE TRADE MARK

Circle No. 23 on card insert

. . . Of course, there is the parallel emphasis upon forgiveness and acceptance, and many people go ahead to devote themselves to some service effort that is gratifying—to something greater than themselves."

"Then where does greater leisure get us . . . more sickness or more creativity?" Joe asked, shifting the conversation.

"Should mean greater creativity, but it remains to be seen—could mean greater clinics and more doctors, but I'm certain that the doctor increasingly will examine the person as well as his body. A spiritual stethoscope and spiritual X-ray are rapidly being added to the physician's necessary equipment."

"I'm sure that when these are added—shall we say, *developed,* because they have always been a part of many physicians' concern—we will want them to be in the hands of competent persons," Joe added by way of summarizing our conversation.

"It means more medical training for the clergy and more psychiatric-philosophical-spiritual training for the physician," I added. "He's getting more psychiatric training, but still not much philosophical-theological help. . . ."

"But above all, it means the knowledge on the part of the public that while the body and the mind are made for health, they should seek help from the physician or clergyman when they need help, and that they should not be surprised when these two are found consulting with each other."

"With the consent of the patient," Joe said as he rose to leave.

I nodded, "And to the patient's benefit."

Made for Health

While this conversation started out with a discussion of the problems of aging, it rather quickly moved on to a consideration of health problems in general, for the two cannot be separated. I am convinced that the public needs to be familiar with the fact that the body and mind are made for health, and function best in achieving this health when attention is not continually directed to aches, pains, and sluggishness that all of us feel. Many physicians have believed that their task was to treat physical complaints, and they have performed this task well. More and more are becoming discontent with only treating disease, knowing as they do that disease is only a symptom. If we are to have help from the doctor we must expect him to examine our lives in the larger context of what living means to us. Not all, naturally, are such specialists, but many are.

My conversation companion, Joe Ross, is, as you may have guessed, a person of my imagination. He does not exist, and yet he does, in the person of any thoughtful companion who helps us clarify our thinking.

Lowell D. Raymond

Speakers Are People, Too!

Guest speakers should be treated with respect and consideration for their needs.

If you've ever been a speaker at a club luncheon, a member of a committee who engaged the speaker, or one of those who listened to him (or her), you doubtless recognize the following actual scene:

The dining room is artistically decorated, the ladies of this large women's group are seated at the tables, everything is skillfully arranged—but the speaker is late! The chairlady bites her nails, the committee members look dismayed, the guests fidget. Finally, a woman rushes up and whispers to the chairlady, "Mrs. Stevens is here."

"Oh, dear," the presiding officer exclaims. "I'll be right out. No, no," she adds, "bring her in."

Whereupon the speaker, a fairly well-known woman, is led into the large auditorium very much the way a stray dog is dragged home by a small boy.

The chairlady then explains that the luncheon is pot luck and asks Mrs. Stevens, the guest speaker, whether she has brought something.

"Why, no," Mrs. Stevens says, "I didn't know about it."

"Oh, that's all right," the presiding officer says magnanimously. And without an instant's delay, she claps her hands for order and says, "Our guest speaker forgot to bring something to eat. But I'm sure there are some here who have more than they need. If you have will you raise your hands?"

When you consider this incident, remember that the speaker had traveled several hours to keep this engagement; that she had not been informed regarding the exact hour of the luncheon; that no definite arrangements had been made to meet her at the station, and that she had not even been told the exact location of the meeting place.

Possibly the chairlady in the above case remembered to pay the speaker's train and cab fares; but a well-known speaker told me recently about traveling four hours by train to make a speech, at the conclusion of which the arrangements chairman handed the speaker $5.00 to "cover everything." And I wish I could tell you the many times I have traveled long distances to speak, after which I did not receive any reimbursement, or had to wait thirty days for what I got.

Lack of Consideration

Chairmen of committees on arrangements display their ignorance in ways too numerous and incredible to mention; many of their exhibitions stem from two presumptions: the main one assumes that all speakers are wealthy philanthropists who will simply delight in giving time and money and spiritual endurance to the group concerned; the other presumes that a speaker enjoys an inherited speaking "gift" that is completely unrelated to hard work, thinking, research, or other preparation, and that consequently the only time it takes the speaker is the time of travel and delivery.

I was once scheduled to make a Memorial Day address, the arrangements for which were made by a large national organization. But after I had devoted many hours to preparation, I was informed without apology or explanation that plans had been changed and that my services would not be needed.

On another occasion I was invited to make a Memorial Day address in a town hall. After the meeting the M. C. informed me (for the first time) that there would be a parade to the cemetary about a quarter of a mile away, and that they'd like to have me make a speech there, too.

One time while I spoke at a high school commencement, the front seats were occupied by children who talked, fidgeted and made disturbing noises during the entire program without anyone's trying to quiet or remove them. And no one apologized afterwards.

Mr. Raymond is a referee with the Social Security Administration, and a deacon in the Church of the Master (Baptist) in Cleveland, Ohio. He writes for a number of secular and religious magazines.

I once traveled several hundred miles to speak on a technical subject involving a Federal statute. I had understood that the audience would consist of people who were not only interested in the subject but people who were qualified by education and experience to understand it. On arrival, I learned that probably less than six people there would be capable of understanding what I had prepared to say.

I remember well the only time I ever spoke on Flag Day. It was a rainy season, a fact which should have suggested that the service be held indoors. But the arrangements were made by the representative of a big national organization who ignored threatening skies and weather forecasts and chose as the scene of action the steps of a monument. The program actually started a few seconds before the rain did. The rain was descending in a slowly increasing volume before it was my turn to speak, but the M.C. went blissfully ahead. By the time I had talked five minutes, the rain had reduced visibility to about fifty feet and hundreds of people were scooting in all directions. I remember that I got wet, but I do not recall I ever got a word of thanks or my transportation to that unfinished symphony.

And I have forgotten how many times I have enjoyed ordeals of which the following is typical.

I was scheduled to be the main speaker at an important public meeting. I had devoted to preparation more than twenty hours that I could have used more profitably otherwise. The meeting was to start at eight o'clock at night. Through the ineptness of the Master of Ceremonies the meeting started very late. More than thirty minutes were consumed by the remarks and bows of "distinguished guests." Then a "brief report" grew into a long speech. When they finally got to me it was after ten and some were starting home. Suddenly coming to, the presiding officer said, "Since it's getting late, perhaps our main speaker will summarize in about five minutes the subject of his address."

On a similar occasion where the meeting was inexcusably delayed, the M.C. just didn't call on me at all and made no explanation to the audience or to me.

The other day an outstanding speaker of long experience exclaimed, "How stupid and inconsiderate can people get

who arrange for speakers!"

I lack the facility and felicity of speech to answer that question; but I'll tell you a couple of personal experiences which may suggest the answer.

One night I was scheduled to speak at a well publicized veterans' meeting where dinner preceded the speaking. I was not met at the station although it was raining and I didn't know the exact place of the meeting. After finding the place and the man responsible for arrangements, I was escorted to the head table. A veteran sat directly across from me who was apparently drunker than any one else in the room—just drunk enough to be mean, obscene and profane. He sat there insulting me throughout the dinner and the speaking. And neither the M.C. nor any of his assistants tried to shut him up or to eject him.

But the experience to end all experiences in this category took place one Memorial Day on which I was scheduled to speak at a city of eight thousand in the morning and at a city of thirty-five thousand in the afternoon. This story is in honor of the small city, where a representative of a prominent national organization made the arrangements.

Instead of selecting for the service a beautiful, quiet cemetary which was available in the city, he chose an ugly little graveyard two miles from town. A railroad nestled close by and an automobile path tightly encircled the scene. The parade started two hours late. There was no microphone, and not even a board for the speaker to stand on. At one end the cemetary sank into a large depression toward which the people were herded. I was required to stand on the rim and to shout down at them against a violent wind. It was like talking down into a stone quarry through the big end of a megaphone. And when I suggested that I be permitted, at least, to talk with the wind, the M.C. didn't want to change his "carefully prepared plans." This circumstance alone made it doubtful that any one twenty feet away could hear me.

But during my speech cars were permitted to drive around the cemetary tooting their horns, sometimes not fifty feet away. This, no one tried to stop. After I had spoken about ten minutes, a freight train rumbled by for some more minutes. And then came something extra special.

The high school students had brought along a jack ass which they tied about thirty feet behind me. And at just the right time he chimed in with his unique and unforgettable contribution.

I presume the man who made the arrangements still believes that he did an admirable job. And probably it has never occurred to him that I might appreciate my train fare to that memorable experience.

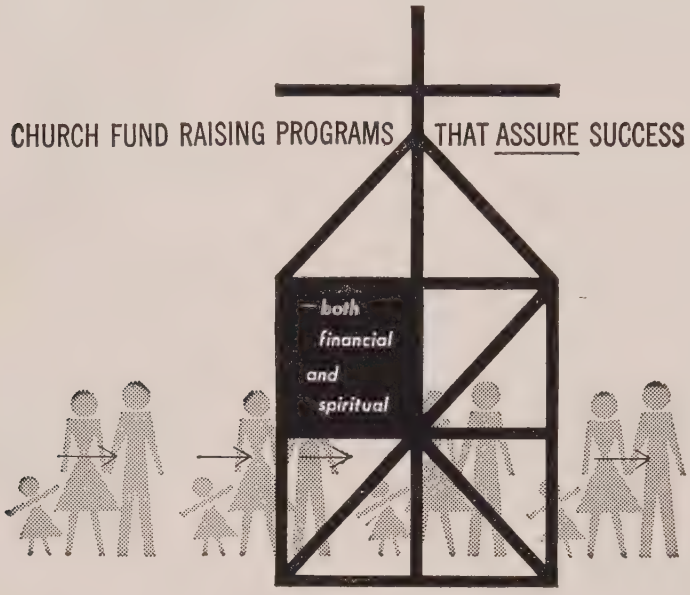
Some Suggestions

Please don't misunderstand me. Many organizations and committee chairmen extend themselves to be considerate of speakers when arranging for functions to which they are inviting outside speaking talent. For example, at the above city of thirty-five thousand there was a speaker's platform, microphones, a beautiful setting; and cars were not permitted within half a mile of the scene. But the number of committee chairmen still at large who are ignorant of the most elementary courtesies which should be extended to speakers would shock you and would underscore the following recommendations, the carrying out of which would tend to elevate speakers to the status of people:

1. When an organization selects a person to arrange for speakers, it should if possible, select someone who has had experience in doing it successfully. If that is impossible, it should choose a person who enjoys at least enough common sense to seek advice from someone who has had experience.

2. The organization should feel a fun-

CHURCH FUND RAISING PROGRAMS THAT ASSURE SUCCESS



For the first time, churches are assured success in their fund raising efforts by a reputable, national corporation. Such problems as rapid church growth, shifting populations and the need for community public relations are squarely faced in Counsellors' exclusive Service Options:

1. Assured Objective: to assure full financial success in spite of unusual problems.
2. Assured Collections: to protect the church against undue collections shrinkage.
3. Post-Canvass Extension: to achieve maximum sustained participation in spite of shifting membership or rapid church growth.
4. Public Relations: to provide counsel in community relations and communications problems.

Integrity
Responsibility
Results

For large Metropolitan Churches: Long-range programs which combine dynamic Public Relations with a sustained fund raising effort under direction of highly specialized counsel.

A Complimentary Planning Conference can be arranged — or literature sent to you — simply by writing or phoning. No obligation.

COUNSELLORS NATIONAL, INC.

Inquire from nearest office of

COUNSELLORS NATIONAL, INC.

In Los Angeles: 3325 Wilshire Blvd., phone DUnkirk 5-1491.
In San Francisco: Russ Building, phone SUtter 1-0415.
In Seattle: 805 White Henry Stuart Building, phone MAin 5842.
In Atlanta: 1952 Fulton National Bank Building, phone JAckson 5-5015

☐ Please send brochure, "Ways to Abundance", and free monthly newsletters, "The Counsellor" and "The Commentator".

☐ Please arrange a complimentary planning conference.

Name _____

☐ Minister ☐ Layman

Church _____

Street _____

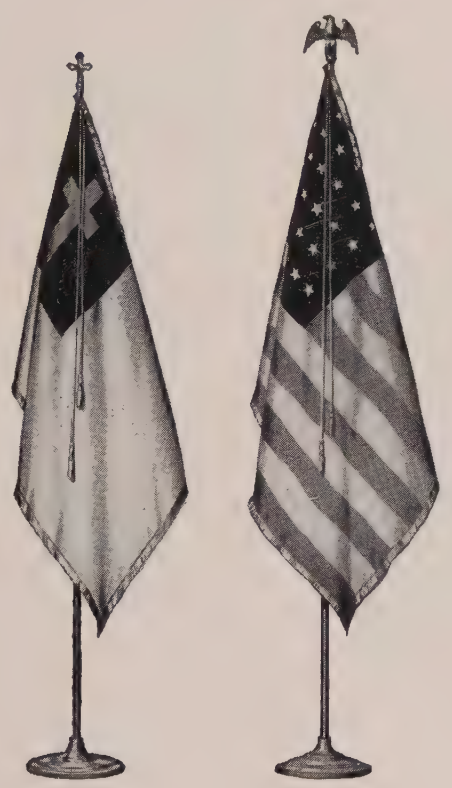
City _____ State _____

Phone _____

CM-1

Circle No. 24 on card insert

your church deserves the finest!



Don't compromise quality . . . buy the most lustrous, most beautiful flags made — DETTRA FLAGS. Dettra's U. S. and Christian Flags in fine Glory-Gloss rayon taffeta are custom made and of finest workmanship. Beautiful in every detail. Individual flags or flag outfits which include Glory-Gloss Flag, Oak Pole, Brass Joint, Brass Eagle or Cross, Golden Tassels and Cord and sturdy Liberty Stand. Ornaments and Stands in beautiful golden Jewelers finish.

•

For complete information see your Dettra Dealer or write Dept. CM

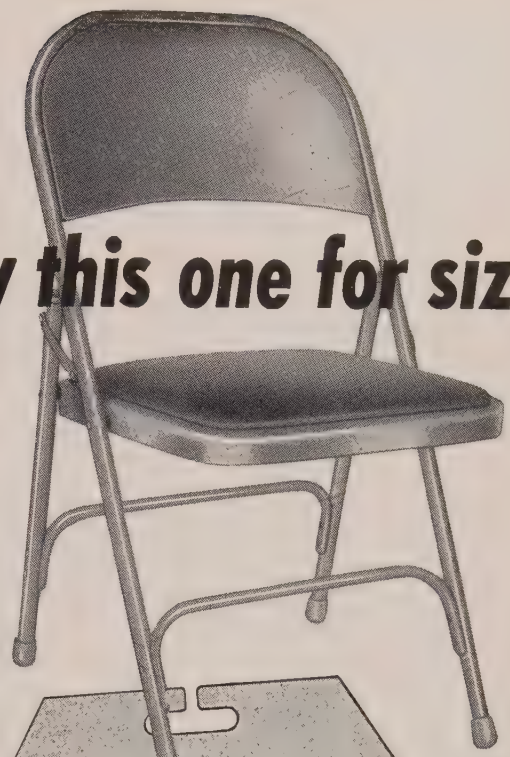
DETTRA FLAG CO., INC.

Oaks, Pennsylvania

Flagmaker to America for more than 50 years

Circle No. 25 on card insert

try this one for size



for

STYLE ✓

COMFORT ✓

ECONOMY ✓

SOLD

You compare and, naturally, you choose Hampden folding chairs. For church, school, hospital . . . whatever your public seating requirements, Hampden makes a variety of all-steel, decorator designed folding chairs to fit your needs *and satisfy your desires.* Most important, the surprisingly low price tag does not stand in your way! For detailed information on the most complete line of adult and juvenile public seating, write today direct.

Hampden

HAMPDEN SPECIALTY PRODUCTS, INC.

Easthampton, Massachusetts

Department HS-3

Distributors throughout the United States

Circle No. 26 on card insert

damental pride in its courtesy to speakers and should take steps to assure them informed and intelligent treatment. The following are but a few of the specific considerations that the organization should keep constantly in mind:

A. If possible, a definite understanding regarding the speaker's expenses, honorarium, and subject and length of speech, should be had far in advance of the speech.

B. Adequate provision should be made for meeting the speaker and arranging for his transportation and hospitality while in the city.

C. A speaker should be informed as fully and as early as possible concerning the type of audience, the precise nature of the occasion, the estimated attendance, and the names and positions of other speakers. It is also important for the speaker to know where the speaking will take place; i.e. whether it will be in a church, a hall, a roadhouse, or in a public park. And if it is to be out-of-doors, the organization should arrange, if possible, for a substitute inside location in case of inclement weather.

D. Never cancel an arranged speech except for the most urgent reason. And when such a reason develops, give the speaker a full explanation and apology, and if possible, some compensation for the time he had to spend in preparation or for opportunities he has lost by accepting your invitation.

E. Be sure the speaker is given a preferred place on the program with adequate time for his speech; in this connection the M.C. should find out whether the speaker wishes to leave by a fixed time to catch a train or plane, or for any other reason.

F. Never permit "reports" or "honored guests" to use any of the time which the speaker may need.

G. Under no circumstances should an M.C. ask the speaker to summarize as a substitute for his talk. Such a request embarrasses the speaker and usually enrages him, and it reveals the M.C.'s astounding ignorance.

H. Never cut a speaker off unless he is greatly exceeding his allotted time—or the building is on fire!

I. Never ask a speaker at the last minute to speak on a different subject.

J. Never subject a speaker to a question period without his previous consent.

K. Use extreme care in arranging for the physical details important to an effective speech, such as platform, microphones, elimination of unnecessary noises, exclusion of drunks and other uncouth or disturbing characters.

L. For introduction purposes, get all necessary data regarding the speaker before his arrival for the speech. Be gracious but don't overdo the introduction. And don't "give" him to the audience. It is still proper to "present" him.

M. If the organization is national, state or regional with branches, locals, posts or similar subdivisions, any or all of which use outside speakers, it should provide a printed set of rules for the guidance of those responsible in any way for obtaining and providing for speakers.

N. If you have invited a speaker for a specific occasion, do not ask him after he gets there to make a second speech, unless you're positive he will be willing to.

O. Many speakers like to have a few quiet moments by themselves shortly before speaking. Arrange for that if you can.

P. And before the speaker leaves, one or more representatives of the group should express to him the group's appreciation. They should do it with sincerity and dignity, but shouldn't overdo it.

In the past three decades most of us have wept or howled or perhaps cursed over some phase of the minority-groups question. Isn't it about time some emotion was expanded for the minority group known as speakers? After all, they are people, too.

Who Could Fill Your Shoes?

No insurance can supplant the loss of a father or breadwinner. This new low cost insurance plan, however, will help to ease financial hardship for those you love if such a disaster should occur.

Ministers Life "10-10" Policy provides full life protection at a stripped down price, for it is pure *term insurance* without extra frills. The "10-10" is inexpensive—priced for the man who says he can't afford insurance at any cost!

The "10-10" Policy protects those with inadequate insurance—*provides extra coverage when responsibilities to family and indebtedness are greatest* should your death occur. It can be used to cover any major expense—education for children and other important obligations. It is not decreasing term insurance. You have the same $10,000 protection and the same premium all the way through.

At your option, the "10-10" Policy can be converted to an Ordinary Life or Endowment Policy any time before the beginning of the ninth year. In this way you can *start to build cash and termination values when you are better able to afford it.* In the meantime you've had $10,000 worth of protection at a rock bottom price that is the best insurance value anywhere today. The low cost is surprising and the dividends you will receive over the years will make the annual premium even less.

Ministers Life
CASUALTY UNION
Legal Reserve—Non-Assessable
SINCE 1900

THE MINISTERS LIFE & CASUALTY UNION
10239 Ministers Life Building, Minneapolis 16, Minn.
IN CANADA: 30 Bloor St. W., Toronto 5, Ontario

Please rush details of the new "10-10" Policy.

Name_____

Address _____

_____

Date of Birth_____Denomination_____

Circle No. 27 on card insert

Priming the Preacher's Pump

David A. MacLennan

These Splendid Priests was the title of a book published many years ago. I saw it on a public library shelf, skimmed it over while standing there and thought of it again only now. As I recall the author's aim, he sought to impress the reader with the high character and heroic service of many of the clergy of the Roman Church. Unseemly as it may be for one of their company to do it, I would like to pay my tribute of admiration and respect to "These Splendid Ministers" of all branches of the reformed church. Not that any of them desire a panegyric of praise, or a bouquet of orchids. From only One does any mature servant of Christ seek approval. To hear our Lord's "Well done!" will be reward enough for any man or woman.

Nevertheless I wish I could step into the studies, offices or vestries of many of my brothers in Christ's service and say, "Good work! Keep on keeping on!" St. Paul said it memorably: ". . . let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart." (Gal. 6:9 RSV) "Let us not grow tired of doing good," Dr. J. B. Phillips paraphrases it, "for, unless we throw in our hand, the ultimate harvest is assured." (*Letters to Young Churches,* page 99. The Macmillan Co., New York). In an earlier letter (2 Thessalonians 3:12, 13) Paul linked it with counsel to lazy saints, "mere busybodies, not doing any work" (no such characters can be found among the clergy!)—"Now such persons we command and exhort in the Lord Jesus Christ to do their work in quietness and to earn their own living. Brethren, do not be weary in welldoing."

Don't "throw in your hand," for in spite of mistakes and sinning, you are a transmitter of God's Word. A Christian physician, Dr. Paul Tournier, wrote, "Every doctor is the collaborator of God." Truly a good doctor helps God answer the prayers for healing and for pain's easement. Is it less true of the Christian preacher? Through the preacher God himself speaks and acts. It was said of one famous preacher—and famous in a small-town church—that when he preached every now and then he would pause "as if listening for a voice." If you listen to God as you prepare your sermon and as you deliver it, you are indeed a transmitter, a collaborator, an assistant to the unseen God whose instrument you offered to be.

You and I are poor judges of our own work. It may be good for our souls and egos that this is the case. Thank God for a wife who loves us deeply enough to tell us the truth when we fail or when we come near the target! Thank God, too, that the final verdict rests with One who knows the secrets of all hearts and who is love perfect and complete. Lovingly a Christian—minister or layman—should be able to say silently to his most formidable critic, "with me it is a very small thing that I should be judged by you or by any human court. I do not even judge myself . . . but I am not thereby acquitted. It is the Lord who judges me. Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then every man will receive his commendation" (note that the word is not condemnation) from God." Rising superior to the fallible judgment of men, including ourselves, does not confer the right to disregard criticism or to act as Protestant popes! But it should mean that we develop a steadier confidence in our Lord's power to use us and our poor best in his service. "God will forgive us all but our despair," said F. W. H. Meyers in his famous poem, St. Paul. So courage, my colleague in the ministry. You mean more to the total enterprise of Christ's cause than you can know. Certainly when you offer to God words, and prayers, and practical help to some of his children, which cost you something in toil, sweat, and possibly tears—you are his agent and instrument. In a centennial tribute to the poet-preacher, George Matheson (author of "O Love that wilt not let me go," "Gather us in, thou love that fillest all" etc.), a recent writer said: "When he was called to the pulpit of St. Bernard's, Edinburgh, many wondered how a blind man would be able to minister to a parish which contained many slums and made many demands. They need not have been anxious. The preaching of George Matheson drew all classes, ministers and charwomen, students and beggars, the brilliant and the ordinary. They felt that in his prayers they were in touch with God and through his sermons God spoke to them. His preaching gave men a new sense of self respect." Wonder of wonders!—something like that may be true of you.

Do you know the story told of an old woman in Matheson's flock? She had lived in a cellar in filthy condition. When an elder assigned to call on her before Communion came to her cellar, he discovered she had moved. When he found her she was in an attic room, still poor, but the room was as light and clean as the cellar had been dirty. "I see you've changed your house," he said. "Ay", she replied, "I have. You canna hear George Matheson preach and live in a cellar." Lift up your heart! To you who may rightly feel that you are "the very least of all the saints, this grace was given, to preach . . . the unsearchable riches of Christ." (Ephesians 3:8) "He is able." (2 Cor. 9:8; Eph. 3:20; 2 Tim. 1:12; Heb. 2:18, 7:25).

Sermon Seeds

Next month's sermons may find themes in either the Christian year's designation of Sundays (Septuagesima, Sexagesima, Quinquagesima, First Sunday in Lent). As you doubtless know, these Latin-derived names stand for the ninth Sunday before Easter, etc., or roughly (very roughly to a statistically-minded reader!) 70 days, 60 days, 50 days before Easter. Current Protestantism does not observe this pre-Lenten period as do our liturgically-minded brethren. But certainly most of us note the arrival of Ash Wednesday (February 19th this year), the 40th weekday before Easter. Lectionaries furnish scripture passages from which sermons may take their theme, or background. If the Sundays prior to Lent's first Sunday of themselves make no appeal, February's second Sunday is designated by the National Council of Churches and other groups as both Race Relations Sunday and Boy Scout Sunday. On February 16, the Program Calendar of the Presby-

---

Dr. MacLennan, who regularly conducts this column for Church Management, is minister of the Brick Presbyterian Church, Rochester, New York, and part time instructor in homiletics at Colgate-Rochester Divinity School.

terian Church, U.S.A. suggests that the Transfiguration of Christ be observed, as it is World Mission Sunday. Our Episcopalian, Lutheran and other brethren who know may raise their ecclesiastical eyebrows at this suggestion. The festival of the Transfiguration (Matthew 17, Mark 9) has been celebrated for centuries on August 6. Yet its suitability for preaching purposes in February has merit if only because few of the faithful and their pastors are in the home church on August 6th or the Sabbath preceding it!

Here are four sermon suggestions which may start you thinking of other possibilities, or may furnish themes you may develop more effectively.

1. *Swaying Pillars.* (Bringing Man's House Down) Text—Judges 162, 29, 30: "And Samson grasped the two middle pillars upon which the house rested, and he leaned his weight upon them, his right hand on the one and his left hand on the other. And Samson said, 'Let me die with the Philistines.' Then he bowed with all his might; and the house fell upon the lords and upon all the people that were in it." To readers in every generation the Samson saga has appealed. John Milton's poem "Samson Agonistes" was inspired by it. Saint Saens' opera "Samson and Delilah" was also. Samson was the hero of early Hebrew folk stories, a kind of Jewish counterpart of Atlas, Cyclops, Hercules. Few Christians today would consider him, as our forefathers did, a prototype of Christ. When we see his name included among the heroes of the faith in the epistle to the Hebrews we are impressed by the author's hospitality. Grim and boisterous humor with little high religion mark Samson's story recorded in the book of Judges. True, he worshipped Yahweh, but he was dominated by passion, selfishness and a natural but scarcely spiritual spirit of vengeance. To the tragic last phase we turn. Do you recall a painting of the scene?

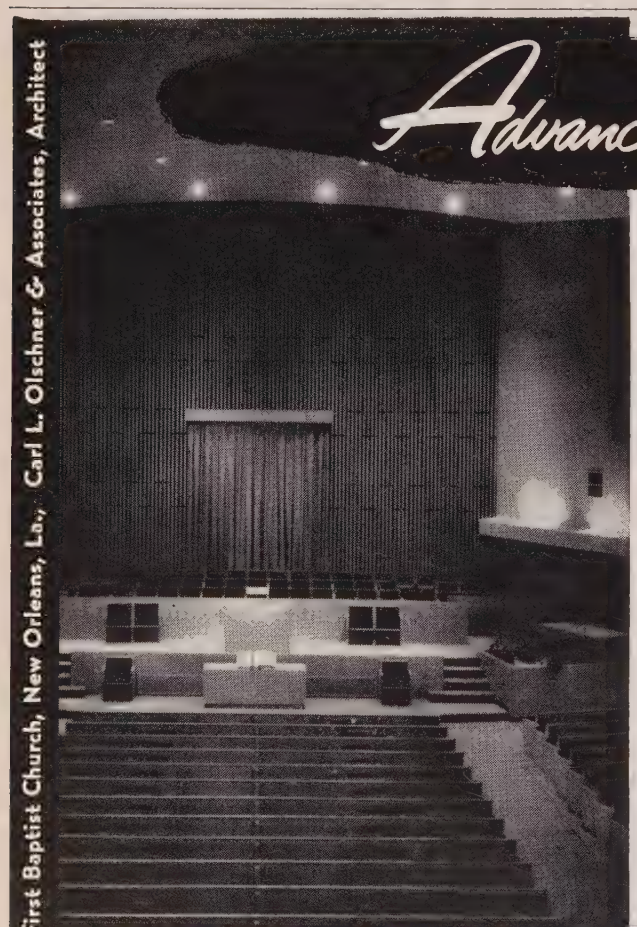
Here the preacher could sketch briefly but vividly the scene and background. Philistine worship of their god Dagon; Samson the captive entertainer. Aside from dubious details it is interesting that archaeologists have excavated ruins at Gaza which answer the requirements of the building referred to in this chapter.

What spiritual value in this primitive, exciting story? This scripture is profitable for "reproof, for correction, for instruction in righteousness." Is there an analogy in the picture of the sightless giant of enormous strength, not unvisited by gleams of divine grace, chosen because of his tremendous strength to be an instrument for the fulfillment of some divine plan?

(1) Is militant communism such a giant? Will Marxism in its Stalinist or Kruschev versions combined with Russian imperialism bring the house of modern civilization crashing about our heads, or those of our children? Without indulging in the now familiar patter and pattern of a blast at the "reds", is it not true that the immense technological skill and manpower of such nations as Russia and China could be giants shaking the temples of our way of living? Former Communists such as Milovan of Yugoslavia insist that the West, and all lovers of human dignity, freedom and spiritual faith, cannot do business with this giant. But we must live together in the same world or not at all. Is there part of an answer in what Nobel peace prize winner Lester B. Pearson of Canada called "competitive co-existence"?

(2) Is secularism such a giant? Secularism is life without God. This world as it is, has been and ever shall be, no end. Secularized Americans, Canadians, human beings generally, have their temples, and their equivalent of the pagan deity-Dagon. How easily we take lightly the demands of true religion. How cleverly, how masterfully we have created a giant, electronically operated, donor of much that pleases. But what if the giant itself and our trust in it bring down the temple of life?

(3) But the things which are shaken as both Old and New Testament scriptures insist, are shaken that the things which are true and enduring may be revealed. (Hebrews 12:27). The impact of forces hostile to Christianity and to responsible democracy may do us an immense benefit: the "giant" shaking us may send us to ex-



Advanced Concept

. . . . captured richly in the simple, beautiful lines of this L. L. Sams & Sons installation. This challenging design is indeed representative of the versatility of L. L. Sams & Sons craftsmen.

Your church furniture requirements can be completely fulfilled by L. L. Sams & Sons. Before building or remodeling be sure to send for our free pew brochure No. C-2.

L. L. SAMS AND SONS

Designers and Manufacturers of Distinctive Church Furniture — Waco, Texas

Circle No. 28 on card insert

amine the foundations on which our lives rest. Recall the story of Winchester Cathedral in England. Engineers found its massive walls beginning to settle and crack. It has been built upon a bog. Tree trunks had been laid flat on watery soil. Such foundation was hopeless. Through eight feet of wet peat the diggers went to build a new solid foundation. What of the solid foundation of our social structure? Strains are visible. Have we built Christian truth into the basic element? Have we strengthened the fabric with Christian faith? Or are the pillars of paganism? "If the foundations be destroyed, what can the righteous do"? men and women of concern ask with the writer of Psalm 11.

(4) The same psalmist gives materials for the answer: "The Lord's throne is in heaven . . . he loves justice . . . the upright alone enjoy his favor." Thus when the pillars seem to shake, undergird your soul with such truths as the Bible insists are "foundational": (a) God is just. The Bible's word is righteous. (b) God is love. This is the good news of Christ, and in Christ. Therefore (c) God has the last word and the last word is good, victorious over evil. He cannot be sabotaged by the wickedness of men, of ourselves. God reigns. God loves. God controls. So from the swaying columns of man's temple we lead our brothers, blinded giants or overwhelmed pygmies, to "the Rock that is higher than I."

"How firm a foundation,
ye saints of the Lord!"

II. *"How's Your Heart?"* Text—2 Kings 10:15, 16: "And when he departed from there, he met Jehonadab, the son of Rechab, coming to meet him; and he greeted him, and said to him, 'is your heart true to my heart as mine is to yours?' And Jehonadab answered, 'It is.' Jehu said, 'If it is, give me your hand." So he gave him his hand." Introduction: This may sound like a solicitous friend of a cardiac patient asking him how he feels. It is the question of a primitive warrior-king to a prospective ally. Jehu was on his way to another of his massacres. Today we do not find his religious reasons convincing. "Zeal for the Lord" is scarcely justification for wholesale slaughter of enemies. John Wesley preached a famous sermon from this text, but he was careful to explain the context, and to state clearly that he proposed to lift Jehu's question out of the setting in which it was asked. Wesley asked what should a follower of Christ understand thereby when he proposes it to any of his brethren? His sermon on "The Catholic Spirit" is an honest, searching answer to the question.

Here is Race Relations Sunday. Every day we confront the issue of Christian relations between men and women and children of different racial backgrounds. To examine the question with a minimum of emotion is an obligation for all who follow Christ, for all who love their country and desire that it should be truly Christian.

(1) Agreement on basic matters—faith in God, love of Christ, desire to see his kingly rule of righteous, holy love prevail in every area of human activity—can be reached among persons of diverse background, color, social and economic status. Without oversimplifying the problem or its solution, is not the essential thing the One who unites us?

"Not what I do believe
But Whom . . ."

(2) When essential agreement is discovered, then "hearts" beat in the same rhythm of understanding, of Christian love. "Is your heart as my heart? . . . give me your hand." As a great statesman of our nation and time once wrote, one of the most satisfying characteristics of Americans shows in the common phrase, "I'll go along with you." Differences, doubts on secondary matters may remain but "I'll go along with you" on the main business. Christians continue to differ on many creedal and liturgical points, but the more Christ's love permeates their lives the more united they are on things which matter most.

(3) Only as Christ lives in our hearts can our hearts be right and our hands joined in brotherly affection and fraternal

Joint Church Architectural Conference and Exhibition

Sponsored by —
The Church Architectural Guild of America
The Department of Church Building of the National Council of the Churches of Christ

In Cooperation with —
The Detroit Chapter of the American Institute of Architects
The Detroit Council of Churches

Architects, church building department directors, leaders in Christian education and worship, laymen and clergymen, church craftsmen and suppliers will meet to share ideas and knowledge in areas of mutual interest.

To be held in —

The Veterans Memorial Building, Civic Center
Detroit, Michigan

February 18-20, 1958

Workshops conducted by nationally known leaders —
Building for Worship — Getting Ready to Build — Buildings for Christian Education and Fellowship — Fine Arts in Church Building — Financing the Church Building — Church Building in City Planning — Progressive Development Planning — Construction Problems — Recent European Church Building — Building Programs in the Small Church.

For information write to —

The Church Architectural Guild of America
321 Dupont Circle Building
1346 Connecticut Avenue
Washington, D. C.

Circle No. 29 on card insert

CHURCH FURNISHINGS

. . . designed and executed for beauty and devotion to fit your budget.

- Woodwork and Carvings
- Lighting
- Stained Glass
- Marble
- Decorations
- Pews and Accessories
- Ornamental Iron and Bronze

Winterich's

3700 Euclid Avenue *Cleveland 15, Ohio*

Your inquiries, no matter how small or large, are cordially solicited.

• *Three Generations of Service to the Church* •

Circle No. 30 on card insert

MAKE FLOOR MOPPING almost A PLEASURE with Geerpres

. . . finest, most efficient mop wringer available for cleaning floors. Fast-acting interlocking gearing wrings mops dry with minimum effort. No splashing to soil clean floors and walls.

Sturdy galvanized buckets move at a touch on rubber-wheeled ball-bearing casters. Electroplated wringers and galvanized buckets end rusting—last for years. Stainless steel buckets also available.

Single and twin-tank sizes to meet every need. See your jobber now.

"FLOOR-PRINCE" Mopping outfit for mops to 24 oz.

Geerpres WRINGER, INC.
P.O. BOX 658, MUSKEGON, MICH.

Circle No. 31 on card insert

cooperation. "For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that . . . he may grant you to be strengthened with might through his Spirit in the innerman, and that Christ may dwell in your hearts through faith . . ." (Ephesians 3:14-17). "Here", the apostle writes of the heart, the inner life and spirit, "hid with Christ in God," "here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all." (Colossians 3:3, 11).

Writing in the Syracuse (N.Y.) Herald-Journal two years ago (February 16, 1956), Irene Corbally Kuhn related an illuminating experience during World War II. "We discover in times of national crisis," she said, "that color has nothing to do with a man's heart or character. No race has a monopoly on virtue, and every race has its heroes and devils. We discovered in the war that there are no racial or religious prejudices on the battlefield or in foxholes; that on the threshold of death men learn they are brothers. I remember one night in 1942, on a train going West. We were all strangers talking without bothering to introduce ourselves, Americans united by the war. The conversation had turned to the question of race prejudice in the armed forces and at home. A young naval officer on his first leave since Pearl Harbor listened for a while and then said:

"Let me tell you about Lieutenant Levy and Seaman O'Brien, a nice American-Irish kid."

The officer related that the lieutenant was about to leave his South Pacific base on a mission by air which included certain islands, the scene of recent bloody combat. O'Brien approached him the day before the group was to leave.

'You going to cover Island X, Lieutenant?'

'Maybe,' the officer said.

'Sir, could you do me a great favor? My two brothers—they were in the Marines—they're buried there. Could you try to find their graves? If you have time, I mean, I sure would like to know what it's like where they're buried.

The lieutenant promised he'd visit the graves and when the party reached the island he asked for an hour's leave for his personal mission. His commander went along with him and they found the graves of the O'Brien boys. The two boys were buried there, side by side, under the white crosses of the Christian faith. And to their right and left were graves marked by the Star of David where two Jewish boys were buried. The lieutenant went into the jungle nearby and dug up some flowers. He planted them on the graves. Then he took a picture of the graves. Back at the base he developed and printed the shot and gave it to Seaman O'Brien, and described the scene to him. The kid studied the picture carefully—the two Christian

crosses on the grave of his brothers, flanked by the Star of David on the neighboring Jewish graves. He couldn't talk for a minute.

The train whistled and we watched our young officer. He was back on his ship, remembering that moment. He went on after a pause. "When O'Brien finally looked up from the picture to thank me, I saw tears in his eyes. I had a lump in my throat, too. The kid just looked at me with a kind of slow, remembering smile, and he said: 'Gee, Lieutenant Levy, my brothers always did keep swell company.'"

III. *Now I Get Me Up to Wake.* Of course you've guessed it. Title is from the morning prayer which someone wrote to complement the familiar, "Now I lay me down to sleep."

"Now I get me up to wake,
I pray the Lord my soul to shake."

(Does anyone know the rest of it? I've lost it in my forgettery.) If such a title leaves you cold, you could speak on "Top Flight," or "Glory and the Grey—Mountain Top and Valley." Textual background and basis is Luke 9:28-30 (or Matthew 17:1-8 or verse 9 and following if you wish to link the Transfiguration with the way of the Cross.)

Introduction: Etch in the setting of this picture. Jesus is about to begin his journey to Jerusalem and to crucifixion outside that city's gate. Always he sought God's approval for any step he might take. On the mountain where he was transfigured, he sought and received God's approval. In a mysterious encounter with two of the great spiritual leaders of Israel's past Jesus heard Moses and Elijah, law-giver and prophet, say "Go on."

One sentence in Luke's report of this summit conference is arresting. James Moffatt translated it (verse 32) "Now Peter and his companions had been overpowered with sleep, but on waking up they saw his glory."

(1) How much do we miss because our minds are asleep? Every town and city contains respectable residents who are moral and spiritual somnambulists. These can be more subversive of spiritual vitality than some other "- - ists." Russia demonstrates her disciplined devotion to technological improvements, her incurable desire to capture the world for her demonic pseudo-religion of communism. Our complacent, proud fellow-citizens (careful! I may be one), sleep on. We perform normal actions as if we were wide awake. We talk in our sleep as well as in other people's sleep. What causes us to grow somnolent? (a) Inertia derived from love of comfortableness. Whenever any soul is "at ease in Zion" whether this be a church or a suburb, one causative factor may be heavy doses of the drug—tranquillity-at-any-price. (b) Another cause is unwillingness to think. Mental laziness dopes us. We may not even care about facing significant questions, or our

PEWS, PULPIT AND CHANCEL FURNITURE OF *Distinction*

COMMUNION TABLES
PULPITS • CHAIRS
ALTARS • LECTERNS
BAPTISMAL FONTS

Gothic, Romanesque, Colonial, and Early American designs to harmonize with every edifice.

Send for Illustrated Catalog

Furniture for America's Churches Since 1897

J. P. REDINGTON & CO.
DEPT. B • SCRANTON 2, PENNA.

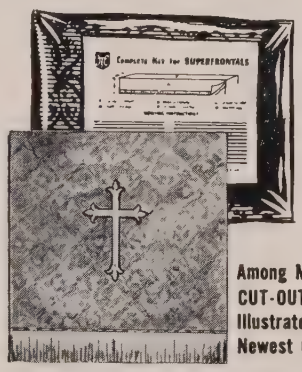
Circle No. 32 on card insert

SAVE UP TO 50% on Finest Quality Vestments for Altar·Clergy·Choir

Completely Packaged, Ready-To-Sew

CUT-OUT KITS

with Easy-to-Follow Instructions for your Volunteer Workers



Among Many CUT-OUT KITS Illustrated in Newest Catalog:

• Communion Table Runners • Bible Markers • Choir Hats • Choir Robes • Choir Stoles • Clergy Surplices • Sacramental Linens • Altar Covers • Superfrontals • Full Frontals • Pulpit and Lectern Scarfs • Eucharistic Vestments

Women who like to sew enjoy making handsome Vestments from CUTHBERTSON CUT-OUT KITS. Everything complete including sewing threads, etc. Custom-quality fabrics are all perfectly centered, marked and cut. Wide selection of imported silk appliques. Easy-to-follow instructions are enclosed. Save up to 50%.

Write Now For Complete FREE Catalog

MAIL COUPON NOW FOR NEW CUT-OUT KIT CATALOG complete with Prices and Order Forms and including ALTAR GUILD SUPPLIES of By-The-Yard Fabrics, Transfer Patterns, Embroidery Thread, Needles, Frames, etc.

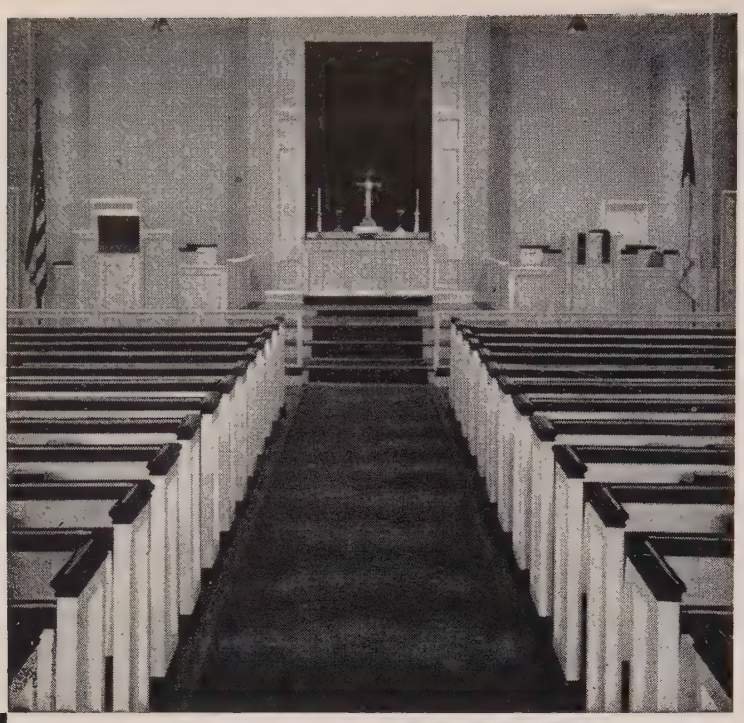
Completely Packaged with Easy-to-Follow Instructions for Volunteer Women Who Like to Sew.

J. THEODORE CUTHBERTSON • INC.
2013 Sansom Street — Phila. 3, Penna.

Gentlemen:
Please send me your FREE catalog on CUT-OUT KITS and your Altar Guild Service

NAME_____
ADDRESS_____
CITY_____ ZONE_____
STATE_____
CHURCH NAME_____
DENOMINATION_____
M-18

Circle No. 33 on card insert



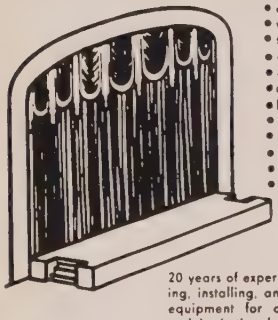
BEAUTIFY YOUR CHURCH NOW

with economical, superbly designed quality church furniture by National. *WRITE TODAY FOR OUR COMPLETE CATALOG*

National CHURCH FURNITURE CO.
821-23 Arch Street, Philadelphia 7, Pa.

Circle No. 34 on card insert

Complete
STAGE EQUIPMENT



- cycloramas
- window draperies
- stage curtains
- stage hardware
- asbestos curtains
- motor controls
- lighting equipment
- dimmers
- steel tracks
- scenery
- stage rigging
- velour rope railing

20 years of experience manufacturing, installing, and servicing stage equipment for churches, schools, and institutional auditoriums.

REQUIREMENTS FOR QUOTATIONS

1. Width and height of proscenium
2. Height from stage floor to ceiling.
3. Depth of stage.
4. Width on stage.

Upon receipt of measurements, samples and price will be mailed upon request. For descriptive literature, specify circular No. 307

ART CRAFT
THEATRE EQUIPMENT CO.
11 WEST 36th STREET, NEW YORK 18, N.Y.

Circle No. 35 on card insert

Reach Every Ear with a
FAMOUS QUALITY *Rauland*
SOUND SYSTEM

RAULAND Sound Systems, used by hundreds of churches, schools and institutions, are easy to install and simple to operate. Two popular RAULAND systems are shown below; other fine systems are available for every application.

For Church or School

The RAULAND 32-Watt System, complete with matched speakers and microphone, is ideal for powerful, natural reinforcement of sound throughout the church edifice, or for school activities and church entertainment (with record-playing facility in addition to microphone).

For Tower Music

The RAULAND 60-Watt Bi-Power System, equipped with matched reproducers, achieves glorious amplification of chime, organ and choral music from your church tower. RAULAND tower amplification invites and inspires communities to worship.

Plan now for a RAULAND Sound installation in your church or school. Write us for details—we will gladly assist you in your planning.

RAULAND-BORG CORPORATION
3515-C Addison St., Chicago 18, Illinois

Rauland

Circle No. 36 on card insert

doubts. We bat back and forth platitudes, stereotypes, cliches. Incidentally, Russia does not disparage "egg-heads" or intellectuals. To be a professor in that strange land is to be among the aristocracy. And such "comrades" are permitted to think—at least in scientific fields! (c) Prejudice is a soporific. It not only goads men to do terrifying things—night-marish deeds, but it makes us unaware of truth.

(2) But life comes like a call from a central switchboard in a hotel saying, "Time to get up!" (a) Sorrow stirs our sleeping souls to wakefulness. Tears can cleanse our eyes, make us perceptive. Have you not observed a person grow in awareness of life's deeper meaning, of human need which can be met, in understanding of self and of other selves, through walking a dark mile with pain or bereavement? More than one teacher of music, more than one critic, has said of an artist: "She will be great when she has suffered a little more." Cruel as it seems, it carries insight. A pearl is the result of an agony in a little sea creature. Lustre from being fully alive sometimes seems to come from sorrow. (b) Dr. William Barclay wrote in one of his lucid expositions that love is a great awakener. He recalled a fugitive saying of poet Robert Browning. Browning tells of two people who fell in love. "She looked at him. He looked at her as a lover can—'and suddenly life awoke.'" What of the love for Christ, because he first loved us? Many a sacrifice is accepted and unmentioned by the person making it, not for love of humanity as for love of him who loved us and gave himself for us. (c) On a day when we think of the world mission of Christ's people, a sense of human need can "stab us broad awake." Children suffering from undernourishment from disease, from cruelty and neglect—whether African, Asian, American, European—are little children suffering. Period. What of our own need for forgiveness, for acceptance, for one whom we can trust and follow "through hell and high water"? Through crisis and storm?

"On waking up they saw his glory."

(3) If a third emphasis is desired, manifestly it should deal with verses 37-45 in this 9th chapter. This is the descent to the plain of everyday demands and disappointments. The cloistered, monastic, ascetic life is not for Christ's men and women. Mountain top experiences are necessary. Summit conferences are prologue to advance. But these cannot be prolonged. As in the narrative there are situations beyond the control of unequipped men. There are demons to be expelled. There is a cross to face and carry.

God, let me be aware.
Let me not stumble blindly down the ways,
Just getting somehow safely through the days,
Not even groping for another hand,

Not even wondering if it all was planned,
Eyes to the ground unseeking for the light,
Soul never aching for a wild-winged flight,
Please, keep me eager just to do my share.
God—let me be aware.

(Miriam Teichner, 1888—Quoted in *Masterpieces of Religious Verse.* Editor, J. D. Morrison. Harper & Bros.)

IV. *"How Much?"* Text—Matthew 27, 28, and in addition verses 17-28 should be read and studied. ". . . The Son of man came not to be served but to serve, and to give his life as a ransom for many." "How much?" is one of the most used phrases in the English language. Americans with their love of things are supposed to ask this more than any other question. But an English writer, Miss Rita F. Snowden, recalls that in an early travel book on Russia she learned that an English-speaking traveler reported being able to find his way through the vast country of what is now the U.S.S.R., by mastering two simple Russian words. One was the word for tea, the other was the work "Skolko", meaning "How much?" When he needed bread or lodging or transport or clothing out came the word "Skolko?" "How much?"

On Ash Wednesday when the Lenten season begins, as on the first Sunday of Lent (February 23) it is a good question to ask concerning mastery of the art of Christian living. We ought to be able to approach life itself with the equivalent of "Skolko?" "How much?"

Even for non-liturgical Protestants Lent should be a season in which we take interior discipline seriously, and by concern for skills in prayer, in worship, in Bible interpretation and application, in winning others to Christ and the Church, in helping any in need we may help—grow in grace, in knowledge, in Christlikeness.

How much are we prepared to pay? How much do we really want? One way to deal with the cost of Christian living would be to face the question, How much have we been given? Said Dr. Albert Schweitzer, Christ's gifted and faithful apostle to Africans, "One thing stirs me when I look back at my youthful days—the fact that so many people gave me something or were something to me without knowing it. . . . Hence I always think that we live, spiritually, by what others have given to us in the significant hours of our life. . . . Out of the depths of my feeling of happiness, there grew up gradually within me an understanding of the saying of Jesus, that we must not treat our lives as being for ourselves alone. . . ."

How much have we that we did not earn or deserve? Life, love, friendship, freedom, our country, our health, what the late Dr. John Watson (Ian Maclaren) called beautifully "the kindly light of reason"? Our salvation? How much shall we give in return? Tag end of our days, the last frayed ounce of our energy? The "tips" of our income?

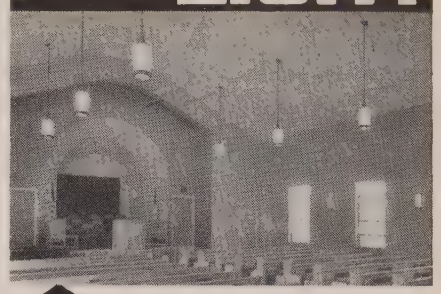
Miss Snowden is my source of a deeply wise saying by another dedicated woman of our time, the late Winifred Holtby, novelist: "I ask that I may be permitted to love much, to serve to the utmost limit of my capacity, and to keep faith with that high vision which men call God. I shan't do it wholly. Nobody does that. I only want never to stop caring." How much will you give in exchange for your life—forgiven, transformed, made thrilling with meaning and hope in Christ? How much will you give to make the Lenten season an enriching, growing time for your fellow-souls? (A sermon could follow Miss Holtby's statement: (1) to love much, (2) to serve to the utmost limit, (3) to keep faith with God. Somewhere in such a sermon would come Matthew Arnold's sublime lines:

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Parson's Book-of-the-month

When it comes to homiletical illustrations never underestimate the power and resourcefulness of a woman! Especially when the name is Margaret T. Applegarth. You may know her earlier books, *Men as Trees Walking, Moment by Moment,* etc. Always interesting, invariably sprightly, Miss Applegarth's most recent book, *Twelve Baskets Full* (Harper & Brothers, New York. 1957. pp. 245. $3.00) is her best, for this reader's money. And it deals with money, but in no sordid, materialistic way. I had to add that last trio of words; so many of us church folk are sensitive about what we call materialism. Miss Applegarth shows us that what the late Bishop Francis J. McConnell called Christian materialism is a fact, and a glorious one. For these 32 chapters are insights into the meaning, the necessity, the purpose and the privilege of Christian stewardship of what older preachers were wont to call time, talents, treasure. There isn't anything old or old-fashioned about the discussion in these pages. When she uses statistics, e.g.—last year consumers in this country spent $1½ billion on candy; $1 billion on baby-sitters; $500 million on dogs (page 7) the figures get under our skins and open our pocketbooks a little wider. When she tells us that "Some of my best friends are tithers" (chapter 18) we look with amazement at the "standards" to which a member of the Church of South India must subscribe, and the membership commitment of the Church of the Saviour, Washington, D.C., and we wonder if we've been going soft

Planned LIGHT



FOR BEAUTY AND SIGHT

Create a new atmosphere in your church with the distinctive styling and planned illumination of Lighting by Novelty. Engineering guidance is available at no obligation ...a letter from you will bring our representative.

Free Catalog...
To see the wide range of authentic traditional and contemporary designs, write for catalog.

NL Corporation
formerly The Novelty Lighting Corp.
2484 East 22nd Street Cleveland 15, Ohio
Circle No. 37 on card insert

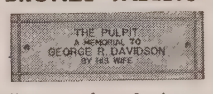
CLARK'S "Unitype"
ESTABLISHED 1914

The name "Unitype" has for 40 years stood for exclusive perfection and long faithful service.

OUTDOOR BULLETIN BOARDS

A wide selection of 40 sizes and models offered in beautiful bronze copper or oak. Lighted or unlighted. Complete boards from $90. and up.
Also copy boards only and letters to 5" high.
Fully descriptive 24 page catalog on request.

MEMORIAL and GIFT PLATES
BRONZE TABLETS



Many small sizes of perfectly machine engraved gift and memorial plates for marking various appointments . . . also larger sizes of cast bronze plates and tablets . . . all moderately priced.
Folder B-52 lists prices on over 150 sizes sent on request.

ILLUMINATED CROSSES
Impelling in Reverence
Beautiful — Inspiring
for Chancel or Altar
and Outside Wall
Hand fabricated of brass
Ask for Folder C-7

W. L. CLARK COMPANY, Inc.
Manufacturers of "Unitype" Products
56 Lafayette St. New York 13, N. Y.
Circle No. 38 on card insert

Circle No. 39 on card insert

CHURCH SEATING

Beauty of Design
Exceptional Quality

True beauty of design is maintained by Manitowoc Studios through careful study for architectural correctness and close attention to proportion.

Exceptional quality is maintained through modern facilities and methods which assure our customers of the finest in seating and chancel woodwork.

For America's finest in Church Furniture, consult:

MANITOWOC CHURCH FURNITURE COMPANY
1214 Lincoln Avenue • P.O. Box 208
WAUKESHA, WISCONSIN

Circle No. 40 on card insert

in our own churches in thinking of tithing as something antique, legalistic, not for us. Her final chapter, "What Gives?" is for the birds who chirp in slang, and others! It is a brief anthology of Stewardship in slang. Text is Psalm 139:4-6. "How's tricks?" "Here's mud in your eye!" "Legal-Eagle" "Long-Time, no see" become words of the Lord. "Twelve Baskets Full" is even more than twelve baskets full of usable insights, illustrations, bugle-calls to the slackers. In the theological seminary of my dreams of which of course I would be dean, with a frequent finger in the practical department pie (there's pie in homiletics, liturgics, counselling, administration?), I would endow Margaret T. Applegarth Chair of Powerful Illustrations and the permanent occupant would be Miss Margaret T. Applegarth!

Notable Quotes

He's not all there (Where two or three are gathered together in my name, there am I in the midst of them; Matthew 18:20). This ought to be a perfect description of a Budget Committee at work. But the latest definition of a committee is a group of the Unfit appointed by the Unwilling to do the Unnecessary.

Three thousand for my convertible,
Five thousand for a piece of sod,
Ten thousand I paid to be in a house,
A dollar I gave to God.
A sum to entertain
My friends in endless chatter
And when the world goes crazy mad
I ask: "Lord, what's the matter?"
Yet there is one big question—
And for its answer I now search;
With things so bad in this old world,
What's holding back my church?

(From the calendar of the First Christian Church, Mansfield, Ohio). Twelve Baskets Full, page 234. Margaret T. Applegarth, Harper & Brothers, New York.

* * *

No, the problem of the Protestant clergy today is not how to make the ministry more possible. The problem is how to live as redeemed and redeeming men with its impossibility. Certain mechanical approaches to this problem from the outside can be helpful up to a point; rearrangement of time and workload, multiple staff, improvements in efficiency in administration, consultation between laity and minister about the problem and agreement on policy and priorities, and so on. But is it not obvious that the fundamental answer must come from inside the minister himself? While this latter answer will include vocational self-evaluation and psychological self-understanding, its basic elements will be theological and devotional. Outward distraction cannot undo a man unless it gets inside him, and the instant a minister locates the blame for his distraction outside himself he is confessing his own lack of inward integrity. Today's minister is usually distracted because he is a distracted person, period. Life outwardly will not take on wholeness until he himself becomes a whole man.—Professor Paul W. Hoon, "Building Up Breaking-Down Parsons," in *The Christian Century,* Nov. 6, 1957, page 1314.

* * *

No man can serve two masters simultaneously, as was pointed out a long time ago and as we affect to believe. Neither can any society serve with equal devotion the philosophy of materialism and the religion of Jesus Christ. On the basic levels of decision, from time to time, there come moments when a clear choice must be made . . . In 1946 it would have been technically possible for the United States to have destroyed Russia before Russia acquired atomic bombs of her own. Some people thought she should have done so. But in the moment of decision it turned out to be morally impossible. At the sticking point the American government was Christian, and it still is. Since this is the kind of people we are, why not admit it above the propaganda level? Why not admit further that we have neither the ability nor the desire to beat Russia in technology merely for the sake of beating her? . . . This is not the advice of a suicide or even of what used to be called a pacifist, for I do not believe it essential to Christ's teachings to offer your throat to a murderer. But I do believe it essential not to be so afraid of death as we now are, not to be so full of hate and fear as we now are. . . . I believe a dozen Schweitzers would be a better guarantee of safety than three dozen Edisons and ten dozen Henry Fords . . . I believe we should ask ourselves this question: "If the worst comes to the worst, do we prefer to die like Christians or like terrified hysterics?" And I believe finally that if we answer that question properly, wisdom will come with the cessation of our fear, and after wisdom that mysterious defender our ancestors called the Grace of God. —Hugh MacLennan, eminent Canadian novelist, author of *Two Solitudes,* etc. in article, "We can't have Christ and Sputnik too" in *Maclean's* magazine, Toronto, Canada, November 23, 1957.

Jest For The Parson

Prolific source of delightful yarns and popular preacher, Dr. James B. Cleland, Duke University Divinity School, tells of the harassed airline stewardess plagued by a small boy. When he used the aisle of the aircraft as a racetrack and nearly upset her as she tried to balance two luncheon trays, she said to him politely but with deadly overtones: "Sonny, why don't you go and play—outside?"

Abraham Lincoln in Norwich

Philip Jerome Cleveland

Friday, March the 9th, 1860, a lean, grotesque shape of a man arrived at New London. It had been a rather hectic trip from Woonsocket, Rhode Island. One solitary man of eminence from New London, Connecticut, the Hon. Julius W. Eggleston, stepped forward to greet the Republican candidate for the presidency of the United States. Mr. Eggleston confessed that he could not induce any other local man of influence to attend him on the party of welcome. At that time New London was frankly sceptical of the genius and wisdom of the prairie lawyer running for the chief chair of the nation.

The *Norwich Morning Bulletin* had come upon the streets that morning with this advertisement:

"Second Grand Rally of the Campaign . . . Hon. Abraham Lincoln, of Illinois, will address the citizens of Norwich upon political topics, Friday evening, March 9th, at 7 o'clock.

"The citizens of Norwich to be addressed by the man who, in a caucus of the State of Illinois, beat the Administration candidate by 120,419 and Senator Douglas by 3,821 votes."

A huge throng poured into the Town Hall on the evening of that Good Friday. The newspaper said it "was a perfect jam." Hundreds were turned from the congested doors.

The Hon. Joseph C. Lamb presided with his customary grace and dignity.

As Abraham Lincoln entered the hall storms of applause, loud and thunderous, rocked the packed building; when Mr. Lamb introduced him to the audience the enthusiasm of the crowd knew no bounds. Cheer after cheer poured forth from the dense multitude. The great prairie lawyer smiled and nodded deep and profound appreciation.

Beginning slowly and carefully the speaker laid down some logical remarks that lengthened into a powerful message of two hours. The president had met for the first time Connecticut's firm and loyal Civil War governor, William Alfred Buckingham and the two had become intimate friends almost instantly.

As the president increased in his logical theme with increased oratorical vigor he declared to the listening people of Norwich and vicinity:

"For, whether we will or not, the question of slavery is *the* question, the all-absorbing topic of the day . . . It stands in the way, and prevents the adjustment, and the giving of necessary attention to other questions of national housekeeping. The people of the whole nation agree that this question ought to be settled, and yet it is not settled. And the reason is that they are not yet agreed *how* it shall be settled.

"Again and again it has been fondly hoped that it was settled, but every time it breaks out afresh, and more violently . . . by the Missouri Compromise . . . by the compromises of 1850. Yet how long before it was unsettled again! It broke out again in 1854. . .

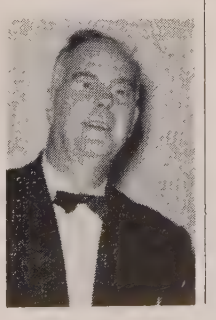
"I think that one of the causes of these repeated failures is that our best and greatest men have greatly underestimated the size of the question. They have constantly brought forward *small cures for great sores—plasters too small to cover the wound."* Hardly had the candidate finished this sentence before thunderous applause like bursts of violent prairie storms shook the house. Cheer after cheer pierced the deafening storm of applause.

When Mr. Lincoln could proceed, he continued:

"About one sixth of the whole population of the United States are slaves! The owners of the slaves consider them property. . . But here in Connecticut . . . it appears natural to think that slaves are human beings; men, not property; that some of the things, at least, stated about men in the *Declaration of Independence* apply to them as well as to us." Again a fusillade of shouts and cheers drowned out the speaker's strong and resolute voice. "We think slavery a great moral wrong."

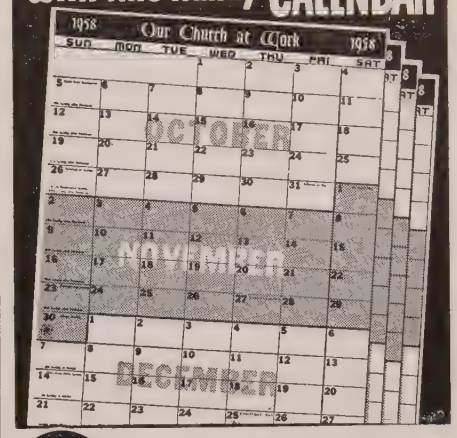
Lincoln picked up this theme with moral earnestness and argued in his precise, powerful legal manner that slavery was either right or wrong. The South, he said, considered it was right and so the South purposed to keep the institution; the North considered it wrong and so purposed to stop the spread of it into new, free, growing Western territories.

"But an effort has been made for a policy that shall treat it as neither right nor wrong. Its central idea is *indifference.* It holds that it makes no more difference



Mr. Cleveland is pastor of the Westminster Hill Congregational Church in Canterbury, Connecticut and has served widely as an editor, author and institutional chaplain.

Plan Church Activities with this handy CALENDAR



$1.00 Postpaid — PER SET OF FOUR—TWELVE MONTHS

ACTUAL SIZE OF EACH SHEET 17 X 22

"OUR CHURCH AT WORK" calendar for the next four quarters eliminates the problem facing every pastor. By using this method of planning, all dates can be correlated, saving time in scheduling meeting dates.

The calendars list all fixed and generally accepted dates out of the Christian Church year; ample room is provided for local dates.

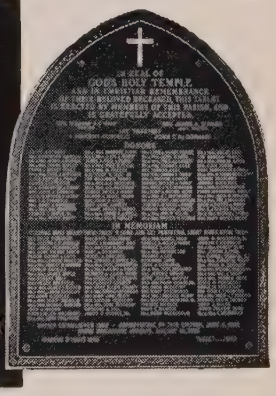
Many churches have three sets of these remarkable calendars—one for the pastor, one for the church office, and a third set for the bulletin board. ***Send only $1 per set for as many as you wish to order.***

SPALDING PUBLISHERS
754 EAST 76TH STREET CHICAGO 19, ILL.

Circle No. 41 on card insert

Raise Funds Easier

this tried and proven way . . .



. . . get complete, helpful free information about

BRONZE PLAQUES

Highest Quality for Less

Count on this method which has proved successful in raising funds for churches and charitable institutions from coast to coast and in communities of all sizes. Count on our big modern plant for the best and the most in quality bronze signs. Leader in craftsmanship and perfection.

MEMORIALS HONOR ROLLS
PEW PLATES ROOM TABLETS
DOOR PLATES CHURCH TABLETS

Prompt Mail Service—Free Color Sketches
WRITE FOR FREE ILLUSTRATED CATALOG TODAY
"Bronze Tablet Headquarters"

UNITED STATES BRONZE SIGN CO., Inc.
Dept. CM 101 W. 31st ST., NEW YORK 1, N. Y.

Circle No. 42 on card insert

to us whether the territories become free or slave states, than whether my neighbor stocks his farm with horned cattle or puts it into tobacco. All recognize this policy, the plausible sugar-coated name of which is 'popular sovereignty'."

Abraham Lincoln exploded the fallacy of this neutrality and announced his sound, virile principles as those of his party, "urging the necessity of the union of all elements to free our country from its present rule," and closed with an eloquent exhortation for each and every one "to do his duty without regard to the sneers and slanders of our political opponents." Again tremendous cheering emphasized the power and timeliness of his words.

Brief speeches by Judge (Col.) John F. Trumbull of Stonington, Connecticut and Daniel P. Tyler of Brooklyn, Connecticut, followed the two hour address.

Lincoln almost literally had to fight through the dense walls of the crowd to the Hotel Wauregan, where he was given Room 515 on the fifth floor for his overnight stay. Eager, alert Republicans accompanied him to his room high over Norwich. Judge Trumbull and Dr. Lewellyn Pratt remained with the president until three in the morning, as the men exchanged tall stories with the presidential candidate. Judge Trumbull proved himself an expert in the fine art of story telling and Lincoln called for more and yet more. Lincoln enjoyed the Stonington judge so well that years later the president sent for him to come to Washington and entertain and relax him during a tense, black hour of the Civil War. At this later time, following the second evening of humor, the president exclaimed: "Trumbull has raised a ton of depression from my heart."

The next morning Abraham Lincoln met another man who became a strong friend, the Rev. Dr. Gulliver. He was a very learned and scholastic speaker, the pastor of the Broadway Congregational Church, whose funeral oration over the president's assassination, preached on Sunday, April 16, 1865 on Psalm 46:10—"Be still and know that I am God"—became a classic of pulpit eloquence and power. The Rev. Dr. Gulliver later became the famous pedagogue and professor at Andover Theological Seminary, Massachusetts.

The president left the precincts of Norwich profoundly moved and disturbed. Other campaign meetings and speeches in this state further excited and troubled him. He was afraid that Connecticut was drifting from her deep loyalties to the Union with Governor A. A. Buckingham running for a critical third-term reelection.

Returning to Chicago, Mr. Lincoln hurried off a dispatch to Senator Lyman Trumbull of Illinois, whose people were of Lebanon, Connecticut, ancestry, and he implored the senator, whose grass-roots were in the Nutmeg state, to come to the help of Connecticut. The telegram from the presidential candidate to Senator Lyman Trumbull tells its own grim story.

Chicago, March 26
1860

Hon. L. Trumbull
My dear Sir:

They're having a desperate struggle in Connecticut and it would both please and help our friends there if you could be with them in the last days of the fight. Having been there, I know they are proud of you as a son of their own soil and would be moved to greater exertion by your presence among them. Can you not go? Telegraph them and go right along. The fiendish attempt now being made upon Connecticut must not be allowed to succeed.

Yours as ever
A. Lincoln

Norwich, Hartford, Brideport, all Connecticut rallied, even as Senator Lyman Trumbull and William Alfred Buckingham, to the support of Mr. Lincoln and the Union and history has proved how strategic and valuable was the campaign of the prairie lawyer of Illinois in Norwich and throughout the state.

Nixalite®
Bird Barrier
excels in
Lasting Quality

Quality is built into Nixalite, the effective but inconspicuous Bird Barrier and Repellent. Quality-engineered craftsmanship and quality-proved materials place it worlds ahead of the field. Nixalite, with its all-projecting needle-sharp points (10 in every inch) embedded, fused and welded to a flexible base bar, is fabricated from the finest nickel-and-chromium stainless steel — finer than that used in precious tableware! The cost of a Nixalite installation is more than offset by savings to the bird-free building owner. **Lasts a lifetime, yet pays its own way in just one year.**

8 *pages in Sweet's Architectural, Light Construction, and Industrial Construction Files, and in Building Specialties Manual are devoted to Nixalite.*

send for introductory folder

NIXALITE COMPANY OF AMERICA

1722-26 First Avenue, Rock Island, Illinois

Circle No. 43 on card insert

ST. JOHN'S EV. & REF. CHURCH
Kankakee, Illinois
Reverend Myron Schmitt, Minister

Walter Kroeber, A.I.A.
Architect
Arlington Heights, Illinois

PEWS AND CHANCEL FURNITURE
FURNISHED BY
CATHEDRAL CRAFTSMEN
Designers and Manufacturers of
Church Furniture of Distinction
P. O. BOX 286 WAUKESHA, WISCONSIN

Circle No. 44 on card insert

Non-projected visual aids should be carefully filed for maximum use by all members of the church school teaching staff.

Getting into the Picture

Burnette W. Dowler

One of the important aids to instruction developed over the years is the "teaching pictures". More technically, these are known as "non-projected audio-visual materials". Every church uses or abuses them. Every church has them somewhere, but on visiting churches across the country one is struck by the carelessness with which these supplies are handled and kept. A teacher will have access only to those pictures she may have gathered during her teaching experience. Perhaps each teacher is supplied with a prescribed number each year. However, rarely ever is there any systematic system for keeping such pictures available for loan nor is there any method of filing them so that one can ascertain at a glance just what pictures are available for a particular subject.

Our Church School is extremely fortunate in having on hand a great number of these pictures. There are over five-hundred different subjects and styles available. When you take five-hundred different types, with from one to a dozen of each type, you add up a lot of material to be kept under control. How is it done?

First, it would be quite simple to parcel these out among the departments and teachers to get them off of our hands. However, we want *all* our teachers to have the benefit and the use of *all* of the pictures. In order to make these audio-visuals available to all of the teachers, regardless of department, we gathered them together in a single file case, appropriately numbered, filed, and cataloged.

Equipment Needed

These pictures, on the whole, are larger than either a regular or legal size filing cabinet can handle. However, you will find that they fit perfectly into a file designed for storing X-ray negatives. The drawers in such a file are eighteen inches wide and are sufficiently deep to allow for the picture and a separating guide.

For tabs and separators, the extra large file folders, as usually used, are far too bulky and prove too expensive for use in this instance. We used press-board cut in strips fourteen inches long and of various widths. This board came in large sheets and because of the size and weight of the pictures it was found unnecessary to have a complete divider between each type. The strips, properly colored and marked, are all that is necessary.

Classification

The classification, of course, depends entirely upon the number and type of pictures you may have on hand. For our purposes, because of the size and quantity involved, we made the following classification. It was discovered that most of the pictures used fell under seven major catagories. These primary divisions are I, Bible; II, Church; III, Missions; IV, Old Testament; V, New Testament; VI, Special Days; VII, Children; VIII, Gifts and Sharing, and IX, Jobs and Helpers. These major divisions are then sub-divided and, in some instances, the sub-divisions are further divided. The completed classification might look something like this:

I. Bible (The division strip is 14" x 4" and colored red. Placed down left side of the drawer).
   - A. General (The sub-division is 14" x 3" and colored yellow. Placed down right side of the drawer).
   - B. Studying
   - C. Reading

II. The Church
   - A. General
   - B. Stewardship
   - C. Singing
   - D. Worship
   - E. Minister
   - F. Prayer
   - G. Church School
   - H. Church School Classes

III. Missions
   - A. General
   - B. National
   - C. Foreign

IV. Old Testament
   - A. General
     1. God (The second subdivision is colored green and placed down the center of the drawer)
     2. Creation
     3. Nature
     4. Seasons
     5. Prophets
     6. Temple and Tabernacle
   - B. Characters
     1. David and Solomon
     2. Joseph
     3. Abraham
     4. Samuel
     5. Moses

V. New Testament
   - A. General
   - B. Jesus Christ
     1. The Baby Jesus
     2. Jesus' Life
     3. Jesus' Teaching
     4. Jesus' Healing
     5. Jesus' Disciples
     6. Jesus' Followers
     7. Jesus and the Children
   - C. Peter and Paul

VI. Special Days
   - A. General
   - B. Palm Sunday
   - C. Easter Sunday
   - D. The Cross
   - E. Christmas
   - F. Wiseman
   - G. Sheperds

VII. Children
   - A. General
   - B. Playing
   - C. Helping
   - D. With Parents

VIII. Gifts and Sharing

IX. Jobs and Helpers

In addition each picture type is individually numbered under its general classification. To illustrate, suppose you were looking for a picture of Jesus sending out his disciples. The printed index would look like this:

V. *NEW TESTAMENT* (red)
B. *JESUS CHRIST* (yellow)
5. JESUS' DISCIPLES (green)
1. Go Make Disciples B (*B*iblical or *M*odern) 7 (Number on hand) (dated)
2. Jesus Send Forth Disciples 3 P-3-14 (Dept. No.)

When you take the picture from the file you would find it stamped either

Mr. Dowler is associate minister of the First Presbyterian Church, Amarillo, Texas.

Chapel Altar

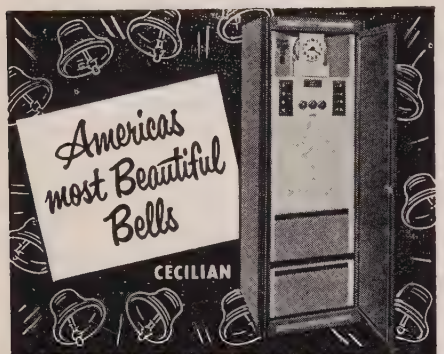
Beauty created with feeling and reverence. Beauty created with simple form and pleasing proportions by men skilled in their trades and by artists and designers dedicated to producing fine church furnishings. Beauty that comes naturally with 90 years of experience in working with fine woods. These are the qualities Ossit builds into all of their church furniture. This chapel altar is typical.

Ossit will be glad to give you information about this, or any other fine church furnishings, without obligation.

PEWS AND CHANCEL FURNITURE

Ossit
CHURCH FURNITURE CO
BOX 269CM • JANESVILLE, WISCONSIN

Circle No. 45 on card insert



VERDIN ELECTRONIC BELLS
automatic ringing for full week

A brilliant electronic achievement. The CECILIAN brings your church the fine tonal quality of great swinging bells. Full 168-hour program. Completely automatic! Standard 4-bell unit consists of notes C, E, G, and C; may be expanded to 8 bells. *Any combination* may be rung.

Bells for all services . . . glorious peals for weekday and evening schedules . . . tolling bell . . . Hour Strike . . . the CECILIAN meets your entire bell-ringing needs at moderate cost. Westminster Chimes and 4-speed record player also available.

MAIL COUPON TODAY

THE I. T. VERDIN COMPANY
581 Dandridge St. Cincinnati 10, Ohio
Please send full details about the CECILIAN
CHURCH_____
BY_____
ADDRESS_____
CITY_____STATE_____

THE I. T. VERDIN COMPANY
581 Dandridge St. • Cincinnati 10, Ohio
"The Bell Ringers of America"

Circle No. 46 on card insert

Fine Tailoring
Low
Prices
on
Quality CHOIR and PULPIT ROBES

You'll be proud to wear a Hartley made Robe. Write for Free Catalog.

HARTLEY
Religious Vestments Div.
1811-H Church St. • Nashville, Tenn.

Circle No. 47 on card insert

SELL SUNFLOWER DISH CLOTHS . . .

MAKE MONEY
FOR YOUR TREASURY

Easy to sell! Splendid profits! Over 200,000 sold in 1957 by Sunday School members, Ladies Aids, Young People's Groups!

Earn money for your treasury . . . make friends for your organization

SANGAMON MILLS
COHOES, NEW YORK

Circle No. 48 on card insert

VB5[1] or VB5[2]. Under these designations a pretty accurate index can be kept, and once the pictures themselves are marked, they can be easily re-filed. We try to file ours about once a month.

Procedures

When using this type of file, either condensed or expanded, procedures are simple. We ask that instructors secure their pictures well in advance of Sunday morning when they expect to use them. We ask that they take only those they expect to use immediately and that they keep them only so long as they are applicable to the unit they are teaching, and make a contribution to the individual lesson they are using. Finally, they are asked to return them to the library, and left on the desk, not placed back in the file.

Perhaps you may prefer that each teacher have her own file and be responsible for their use. We have found, however, that the percentage of use under such a situation is less than when a centrally located file with a wide variety of pictures is made available. Each teacher is supplied with an index of all pictures in the file which gives the number, topic or title, whether modern or Biblical, how many of each type is on hand, and the official curriculum designation either by date or by departmental unit number.

There is a lot of work involved in getting one of these set up. However, the increased use of non-projected audio-visuals and the decreased cost due to more carefully handled materials and better storage will offset the initial cost and effort.

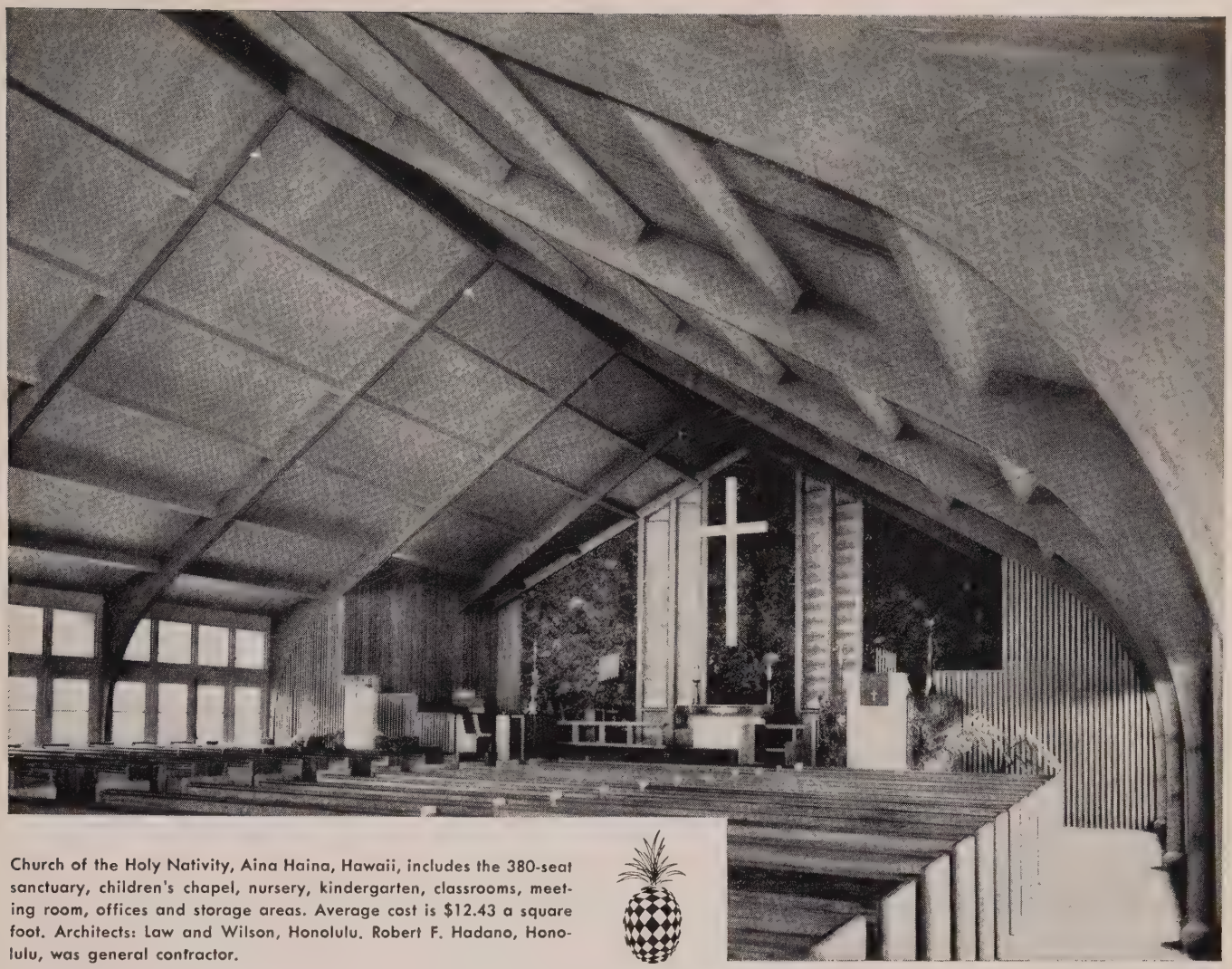
Altar Flowers Serve a Double Purpose

In many churches nowadays it is the practice to distribute altar flowers to the sick or shutins following the usual period of worship. The joy and satisfaction manifested on the part of folks under affliction in homes or hospitals when they become the recipients of these floral remembrances can scarcely be over-estimated.

In my home parish, the Church of the Mediator, Allentown, Pa., altar flowers are given as memorials by members of the congregation every Sunday through the Church year. Hothouse grown, only choice blooms are used on the altar.

Seldom does it happen that one or more of our parishioners is not disabled; the question therefore seldom arises as to disposition of the flowers. Accompanying each bouquet a member of the Altar Guild affixes a card attached with white baby-ribbon thereto. The card serves as a further reminder that the recipients continue to merit our esteem and that they have been spoken for in our prayers.

A. Stanley Keast



Church of the Holy Nativity, Aina Haina, Hawaii, includes the 380-seat sanctuary, children's chapel, nursery, kindergarten, classrooms, meeting room, offices and storage areas. Average cost is $12.43 a square foot. Architects: Law and Wilson, Honolulu. Robert F. Hadano, Honolulu, was general contractor.

For your church.... Beauty of Fine Wood and Economy of Functional Construction

Use of glued laminated timbers by Timber Structures, Inc. is a two-part story of vital importance to the congregation contemplating construction of a new church.

One part is the unmatched beauty of finely finished wood. Without pretense or fanciful ornamentation, the timber members create an atmosphere of warm reverence unmatched by any other structural material.

The other part of the story is the substantial economy which follows the use of the "factory grown" timbers for both structural and decorative functions. An example of such economy is the lovely sanctuary shown here, built at a cost of only $12.43 a square foot.

To learn how glued laminated arches and beams can help your church building program, see your nearest Timber Structures representative, or mail the coupon for the illustrated brochure, "Churches of Beauty and Economy".

TIMBER STRUCTURES, INC.

P. O. Box 3782-Y, Portland 8, Oregon

Offices in Ramsey, New Jersey; New York City; Boston; Philadelphia; West Hartford; Cleveland; Charlotte; Chicago; Centerline, Mich.; Kansas City; Kirkwood, Mo.; Minneapolis; Des Moines; Wichita; Memphis; Dallas; Houston; Birmingham; Seattle; Spokane; Denver.

Local Representatives throughout the United States and Canada

TIMBER STRUCTURES, INC. OF CALIFORNIA

Richmond • Beverly Hills • Sacramento

SEE OUR CATALOG IN SWEET'S ARCHITECTURAL FILE OR WRITE FOR COPY

THE PRODUCERS COUNCIL MEMBER

TIMBER STRUCTURES, INC.
P. O. Box 3782-Y, Portland 8, Oregon

Please send the brochure, "Churches of Beauty and Economy" to

Name_____

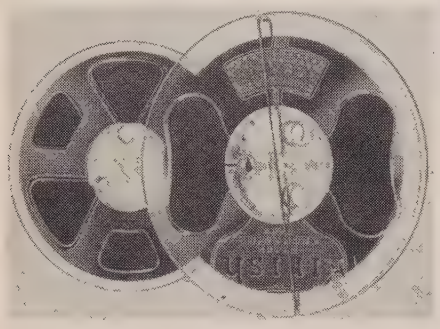
Address_____ Zone_____

City_____ State_____

Circle No. 49 on card insert

NEW PRODUCTS for CHURCHES

If you wish to have more information on new products described on these pages, please circle the corresponding number found on the insert card on page 77, tear off, and mail. Don't forget to fill out the space for your name, address, and church.



New Recording Reel

A new recording reel, the Irish 5 3/4 manufactured by ORRadio Industries, Inc., has a larger professional type hub which equalizes tape tension, said to provide smoother efficient operation. A no-spill feature utilizes a rubber band in vertical notches.

Circle No. 1581 on card insert

Educational Record Catalog

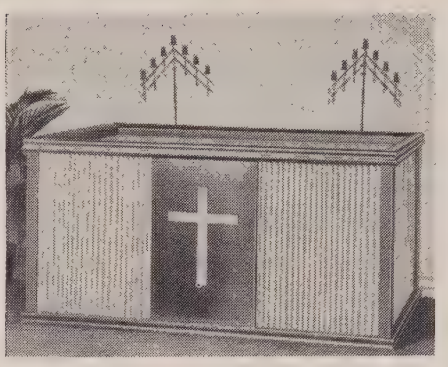
R. C. A. Victor has announced a new edition of the annual Educational Record Catalog, containing 126 pages, including listings of records available for school use and also children's records and classical records used extensively in the classroom.

Circle No. 1582 on card insert

Chart

The Bible Study Association has introduced a new edition of its chart of "The Life of Christ and His Journeys" suitable for classroom use. Measuring two feet by six feet it is identical to the student chart in content, though larger in size.

Circle No. 1583 on card insert



Portable Baptistry

A new baptistry that may be easily moved, or used as an integral part of the church furnishings has been announced by Wiedemann Industries. It is made of aluminum with a polyvinyl lining, and is easily assembled and stored.

Circle No. 1584 on card insert

New Slidefilm Projector

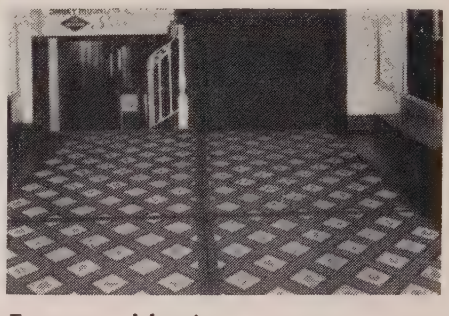
A new auditorium size projector, record player and speaker combination with a 1,000 watt projection lamp has been announced by the Dukane Corporation. Utilizing the "silent sound" system for automatically advancing the film, an inside-out cartridge eliminates film rewinding, and a jet-stream cooling system keeps the film cool.

Circle No. 1585 on card insert

Filing Efficiency Manual

A new manual which includes guides for measuring filing costs and suggestions for improving filing efficiency has been announced by Remington Rand. The 28 page manual, "How to Measure Your Filing Costs and Efficiency", stresses the importance of determining that full value is received from the filing system.

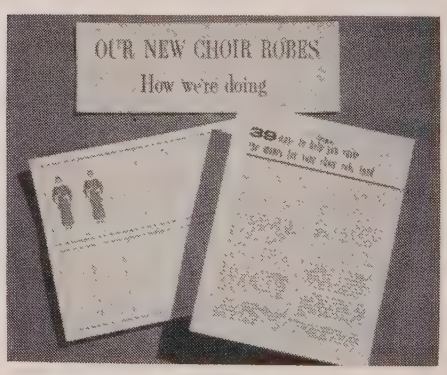
Circle No. 1586 on card insert



Entrance Matting

The American Mat Corporation has announced a new mat made of vinyl plastic Present colors and patterns which are made in rubber will be retained in the new addition to the companies line.

Circle No. 1587 on card insert



Fund Raising Ideas

A new folder describing 39 ideas for raising gown-purchase funds is available from the E. R. Moore Company.

Circle No. 1588 on card insert

A Job for his Followers

George Stoll

Mr. Stoll is a layman, the author of a book, "Laymen at Work", and for fifteen years has been chairman of the nationally known Committee on Institutions of the Louisville Area Council of Churches.

The trial is nearly over, the jury brings in the verdict "Guilty As Charged", the young man steps up before the judge to be sentenced.

There was not much doubt of his guilt. The police had had reason to arrest him. The police court had held him over to the grand jury. His civil rights had been adequately protected, for in America no matter how clear the guilt you can not try a man for a felony (an offense that may be punishable by a prison sentence), until a grand jury has been assembled—twelve men who will examine the facts and determine if there is sufficient evidence to substantiate the charges and warrant a trial. In the trial his rights had to be defended. If he had not had a lawyer the court would have appointed one to represent him. In selecting the jury he had the right to challenge off more prospective jurors than the prosecution.

Yes, he had had his chance. There had been little doubt of his guilt; but what should be done with him now? Some convicted persons are sent to prison and serve out their sentence. Others after a period in prison are selected for parole; and, if some one will sponsor them and, if they are able to get employment, they can return to society prior to the expiration of their sentence. Others are probated and are never sent to prison.

Parolees and probationers in most states are under the supervision of qualified, trained personnel, who assist these persons to become useful, law-abiding citizens. In most states, however, men serving out their sentences are not supervised after leaving prison. This fact in addition to the consideration that normally the better men are paroled or probated may account in part for the big difference in the following statistics:

The best figures available indicate that of those persons who are probated only 15% are sent to prison at some later period in their life:

Of those paroled only 25% return to prison:

But of those who serve out their sentences 60% return to prison.

Do not such facts cause you to ask, is our prison program all it should be? Ought not every sentence close with a period of supervision? How do the programs of various prisons differ and what can we learn from these differences? How are prisons run in other countries? How about an indeterminate sentence? Who looks into such questions, anyhow?

Is this not a job for followers of the man who said, "I was in prison and you came unto me . . . inasmuch as you did it unto the least of these my brethren you did it unto me"?

Is this not the job for the man who thinks of himself as needing what Elton Trueblood calls, "your other vocation"? If one overlooks this teaching and thinks that just listening is sufficient is he not missing the mark, and building a house on the sand?

The Criminal Court Committee of the Louisville Area Council of Churches has already worked on problems like those above. Some years ago they produced a grand jury manual which has been helpful to persons selected as jurors. Members of the committee helped prepare an improved probation and parole law, which was adopted by the legislature. Presently there are numerous other activities all gauged to assist and cooperate with officials and none to embarrass and publicly criticize.

This committee, like twelve others, each of which is connected with some institution, is organized on this general plan. The institution is accepted for study and service by a group of neighborhood churches, each of which is represented by several handpicked studious mature men. By asking the churches of one neighborhood to accept the problem it is usually possible to obtain a congenial group of men who will work well together.

These men are asked to pray several times a day, "Thy Kingdom Come"; and, to think of ways that they can help the institution with which they are concerned. These various plans are studied and discussed and then a church or various committee men accept a project which is designed to assist the institution. It may be counselling with a probationer or seeking to be aware of the things that can be done to improve legislation; it may be serving the people in the institution; or supporting good men doing good deeds; or seeking ways to prevent many of the causes which create the need for institutions.

In all, visiting in hospitals, childrens homes and various other ways, over five hundred people find a channel to be of service through the Committee on Institutions, the Louisville Area Council of Churches. All this is just a project for setting up facilities for service and doing something along the line of Matthew 25, vs. 35-36, "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Verily, I say unto you, Inasmuch as ye did it unto the least of these, ye did it unto me."

Doesn't it seem that just as we have adequate ways of building houses of worship we should have adequate ways of harnessing the resources of our churches to follow the commands that Jesus gave?

Small Church

(Continued from page 23)

proved almost at once.

The boards were asked to approve the basic ideas in the plan first. They were then called upon to give their approval of more concrete points. They were constantly reminded that this was not something that had to be carried out right now. It was a plan. The money in the treasury at the present time did not matter. God expects us to at least have a vision of what we want. This was a vision. Perhaps even a dream. Some could see it taking shape in the church, others thought it impossible with our abilities. In a few months the boards had approved almost the entire plan as it was originally drawn up by the committee.

We then began to ask what part of the plan the congregation felt was most important as a start. Furnace difficulties answered the question for us. In place of patching, we put in a new furnace and we put it in according to the plan. We went slowly but surely from one renovation to another according to the plan.

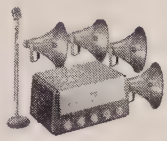
We used money out of the current expense budget rather than holding a special drive. As people saw things taking shape they gave more generously. Some of the renovations were done by members of the congregation. Ideas had time to settle. No one felt he was being pushed into anything. A work crew almost organized itself and met each Wednesday for a couple of hours. It was not necessary to tell the men what to do; they just followed the plan.

Is your church one of those where the only property upkeep is that which is either required by law, or the health authorities, where in order to get something new the old must fall down on the members heads? Is you church patching and pasting? Perhaps vou need a plan.

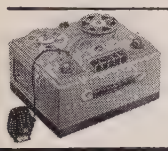
ALLIED has the LOW-COST SOUND SYSTEMS for CHURCH AND SCHOOL

ALLIED Public Address Systems, used by thousands of churches, schools and institutions, are low in cost, easy to install, simple to operate. Typical values are illustrated below; for others, see our 356-page catalog or write to us for money-saving recommendations.

COMPLETE 30 WATT SOUND SYSTEM
No. 92 PA 706
ONLY $114.25



80 WATT SYSTEM FOR TOWER MUSIC
No. 92 PA 616
ONLY $277.50



BEST BUY in Tape Recorders
No. 96 RZ 675
ONLY $89.95

FREE 356-Page 1957 ALLIED CATALOG

Write today for our complete buying guide to everything in Sound and Recording equipment as well as the world's largest stocks of Electronic supplies. Send for FREE copy now.

ALLIED RADIO
100 N. Western Ave., Dept. 58-A8
Chicago 80, Ill.

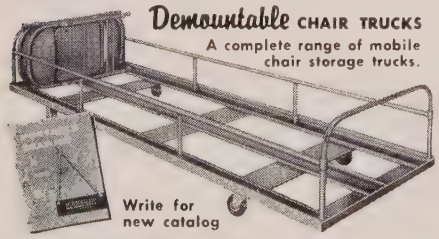
Circle No. 50 on card insert

Never Before.
SUCH COMFORT AND LONG-LIFE DURABILITY

KRUEGER chair No. 103 with thick foam rubber cushioning is chock-full of superior seating qualities!

Here's the last word in folding chair comfort. Soft, ¾" thick foam rubber cushion contour shaped and bonded to a steel seat. Durable Naugahyde covering is then bonded to the cushion, fully wrapped around and secured within the seat's rolled edge. Entire chair is one of Krueger's finest tubular steel units. Fold-away, detachable, foam cushioned kneelboard also available. Write for brochure 100.

Demountable CHAIR TRUCKS
A complete range of mobile chair storage trucks.



Write for new catalog

KRUEGER
METAL PRODUCTS • GREEN BAY • WISCONSIN

Circle No. 51 on card insert

Do something about—

The Lonely Crowd in Church

Why not find the "Mr. or Mrs. Hospitality" in your church, and set up good welcoming procedure.

Have you ever seen an anxious person slip into church and sit in the back pew? Have you ever wondered where he disappeared after the services? Literally thousands of lonely and unhappy people got through our church vestibules every week without being recognized, and fearful they will be. They live lives of "silent despair," nursing past grudges, slights and misgivings in the harbor of their inner worlds.

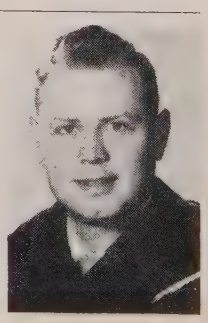
Big churches as well as little churches have often been wrongly accused of being machines, indifferently grinding out their ministry to the well-known people. The First Methodist Church in downtown Hollywood, California solved this problem. Being a large downtown church of 1,700 members, it numbers among its members stars of the motion picture world as well as people from all other economic strata in life. There was a time when strangers became lost in its large congregation and seemed to be shuffled out the side doors. They seldom felt the deep warmth of Christian handclasps. Not so today!

Our religious faith with its purity of devotion and flames of doctrine is deeper and more significant than just hospitality. But a good warm handshake and personable smile fire up that devotion and restore a deeper faith in God. It can send a sorrowing brother or sister on his way with starlit eyes and a faster pulsing heart.

Hospitality is receiving and entertaining guests generously and kindly. Webster doctors this up by defining hospitality as "suggestive of kindness and generosity to guests or strangers." It is also something we all take for granted until we miss receiving it ourselves. Many of us can remember our visit to a strange church in far away places and we also recall the impressions we received of this church from our reception.

Many churches have found the answer to their problem of ministering to numerous strangers and visitors. Pastor Charles Kendall, the new enthusiastic minister of Hollywood First Church came up with the idea of having a "Mrs. Hospitality." His pattern could be used in other churches both large and small. Once a year the church's ruling body elects eleven coworkers to the hospitality committee. This comprises the "class" for that year. There are thirty-three members on this committee divided into three classes, each with a chairman. This year Mrs. Helen Hebert was elected chairman. She is a widowed lady who has found the answer to living an abundant life. She is the answer to the word "need" in downtown Hollywood. Having served many years as a personnel director for a telephone company she is skilled in the art of understanding and helping all workers who have problems. She is of medium height, has graying hair and a charming personality. This grandmother of four is classified as "sweet" by her fellow women, and "what you'd want for your own mother" by the local church staff. Dr. Kendall says, "I'd like to see a stranger slip through her battalion of hospitality greeters at the church doors Sunday mornings." Asked if it were a possibility, he replied, "probably, but they'd have to work hard at it." Mrs. Hebert has twelve couples (man and wife

Dr. Detzer is the minister of the First Methodist Church, Barstow California.



BUILDERS OF **organs** SINCE 1898

Hillgreen, Lane and Co.
ALLIANCE, OHIO

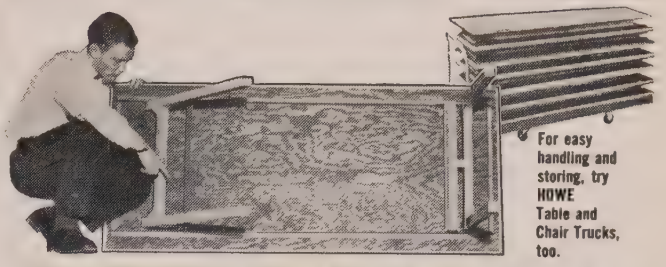
Represented by
WM. D. MANLEY
ATLANTA, GA.

NORMAN A. GREENWOOD
ASHEVILLE, N. C.
JOHN MCCLELLAN
WICHITA, KAN.

WM. N. REID
SANTA CLARA, CAL.
D. BYRON ARNESON
MINNEAPOLIS, MINN.

Circle No. 52 on card insert

HOWE FOLDING TABLES



STRENGTH
WHERE IT COUNTS!

• HOWE Folding Tables are built to last. Each has a riveted and welded, high-grade carbon steel understructure like the one shown. Constructed around heavy steel angle iron rails, this *chassis* runs the full length of the table. Cross rails provide *extra* support.

Legs are 1½" square tube steel with lapped seams. Each is individually corner braced to provide *flexible* strength at the point of greatest strain.

HOWE table tops, too, are built to take it. Each is made of *solid,* sheet plywood. *(Plywood frame tops are never used!)* Masonite, Micarta or linoleum is permanently bonded, under pressure, to this base.

Strong enough to support 2,000 lbs., HOWE Folding Tables are light weight; they are easily handled by one man!

FREE! Get complete information on HOWE Folding tables! Write today for illustrated folder containing dimensions, styles, structural details.

HOWE FOLDING FURNITURE, INC.
1 PARK AVENUE, NEW YORK 16, N. Y.

Circle No. 53 on card insert

teams) lining the large corridor of the cathedral-like front entrance, side doors and side rooms. These people are trained by Mrs. Hebert to greet everyone but especially to search for the lonely, single person, who looks like he or she supports the world's burdens alone!

Versatile, winsome and attractive personalities like Mrs. Hebert *can be found in every church!* These people, like Mrs. Hebert, will not take "no" for an answer. When a hostess approaches a couple or an individual to serve on her friendship staff, sometimes she is politely refused. Her tacts, though known in advance, can still not be defeated. She politely accepts the occasional refusal, changes the subject, and within a few short minutes, full of smiles she has worked around through the *person's own interests* to get them agreeing. By that time she is ready to suggest some other service on the hospitality committee and they do not refuse!

One of Mrs. Hebert's friends states that her greatest effectiveness is at coffee-time following the worship service. During this time she is meeting the old and the new, making the happy and also the lonely feel warmly welcomed. The chill of an individual's despondency is melted away and their burdens mystically disappear over the warmth of a handshake, smile and coffee.

You do not have to be lonely to be the goal of "Hebert's Hospitality Brigade," but you are a definite target if you are. Many churches of all denominations have these active hospitality groups that record the visitors, send them post cards for a return invitation and call on them in their homes. Many new members have joined the churches in various cities where there are "hospitality committees." One small cross-roads church which ministers to Presbyterians, Methodists and Baptists is having the same success as any larger church. This is because several very friendly and well trained ladies have lined the church door steps with man and wife greeting teams which magnetize state roads which intersect in the community on the Mohave desert. These teams make the travelers feel right at home before and after the service, with hot coffee, cool-ade and cookies. This First Methodist Church in Barstow doubled its 190 active members in eleven months with an active program for giving hospitality to travelers and strangers as well as the numerous servicemen which are located nearby. Often the church receives thank-you cards from these busy travelers.

Mrs. Hebert and her hospitality committee at Hollywood First Methodist Church.

This can happen to your church if you will invite hosts and hostesses who serve the refreshments from every group in the church and congregation at large. Many church members both in large and small churches can serve on this committee as "helpers" who contribute their services when called upon. Even Boy and Girl Scouts will be glad to help out. Anyone who works on the hospitality committee is sure to burst forth with a richer and warmer way of greeting new people.

Why not try to find the "Mr. or Mrs. Hospitality" in your church? Such a program offers more downright neighborliness and real friendship to the members and guests than a church full of staff members. Give it the sixty day trial and watch your membership increase!

NEW BOOKS

An Important New Book on the Palestinian Setting for the Gospels

JESUS IN HIS HOMELAND, **Sherman E. Johnson, Charles Scribners Sons, 182 pages, $3.75.**

The author of this book dean of Church Divinity School of the Pacific, Berkeley, California, introduces his thesis by quoting from *When God Was Man* (Abingdon Press) by J. B. Phillips. Phillips insists that the environment in which Jesus lived was purely incidental. Dr. Johnson thinks this to be too simple an explanation. He believes that the traditions, social heritage and even the geography of Palestine influenced the thinking of Jesus and helped to shape his life. ". . . it might just as well have been India, or South Africa, or Germany, or China, as far as any real significance is concerned," says J. B. Phillips. Not so, says this author.

The political setting of Palestine, in the time of Jesus is very significant, Dr. Johnson thinks. The pride of nationalism, a heritage of the rule of the Macabees, was evident among even Jesus. They resented with inbred hatred the Roman rule. Yet the trade routes and the efforts of Herod to establish Roman culture placed the people under a broadening influence. Trade routes brought the natives in touch with other cultures so that the Jewish natives of Galilee had a social vision broader than one might at first suppose.

Judaism at this time according to Josephus was divided into four philosophies. These were represented by Pharisees, Saducees, Essenes and the revolutionists. The lad Jesus felt the influence of each yet he could never be classified as a member of any of the four groups. Doubtless the temptation to join the revolutionists was strong during the last weeks of his earthly life.

The Essenes are often mentioned in the New Testament, yet until very recent years we have known little about the group. The information which has come with the finding of the Dead Sea Scrolls has now made it the best known of the New Testament groups. Jesus probably was not a member of any of the Essene groups yet he certainly shared many of the emotions of the Essene practices described in the *Damascus Manual.* The members of this group described themselves as "The Poor." The *Manual* speaks of God cleansing the member of the order through his Holy Spirit. Josephus mentions that John the Baptist administered this rite for the purification of the flesh, the soul already having been purified by acts of righteousness. (*Antiquities of the Jews,* XVIII 5.2).

The *Damascus Document* forbade the taking of oaths by the commonly used names of Gods; Jesus taught his disciples not to take oaths at all. The Manual lays much emphasis on strict Sabbath observance; here Jesus definitely parts company with the attitude of the Essenes. In the Essene community no one was allowed to help the animal which gave birth on the Sabbath Day. Compare this with the words of Jesus about the ass that fell into a pit on the Sabbath. When it comes to the treatment of enemies the position of Jesus is definitely contrary to the teachings of the Essenes. The Essenes were taught to love their neighbors and hate their enemies. Jesus said, "Love your enemies and do good to those who despise you."

The only conclusion this reviewer can reach is that Jesus was familiar with the Essenes and their literature; that many of his statements paralleled those of the Essenes but in no sense was he a captive of their philosophy or traditions.

Jesus, of course, had many contacts with the revolutionists. He was a national rebel both in his attitude toward the church of his time and the state of Rome. Despite the efforts of the civil radicals who were ready to fight to drive off the Roman masters he could not be entrapped in any revolution which would leave the dishonest church in power. His kingdom was not of this world.

Dr. Johnson has made his point. Every facet of the many sided life of Palestine is reflected in the philosophy of Jesus. Influenced by it, yes. But controlled by it, no. I believe that the study is constructive and fruitful and that the conclusion is right. The kingdom of Jesus, the Christ, was not of this world but the drama of the life and death was laid in a land of conflicting philosophies. He came not that one might be a better Jew or a better Roman but that he might have life and have it more abundantly.

W.H.L.

Theology

CHRISTIANITY DOES MAKE SENSE: A THEOLOGY FOR LAYMEN **by Nathanael M. Guptill, The American Press, 128 pages, $2.75.**

This is the second edition of a book written by the minister of the First Church, (Congregational) Newton, Massachusetts and director of "on-the-job training" of young ministers at Andover-Newton Theological School. He found that many members of churches were and still are asked "to make up their own minds as to what they believe" but somehow too many have failed in their attempts—if they ever started to formulate any beliefs.

The book is based upon the assumption that Christianity does make sense and that its great basic assumptions can be outlined in the language of the people. Since Jesus could be understood by the common people, Dr. Guptill insists the message of the Gospel ought to be described in clear and simple ideas. This book is not a catechism to be learned. It is an attempt to outline for the reader with Scriptural references the essential elements of the Christian faith. The author, therefore, uses five chapters each with a doctrinal theme to guide the reader in his thoughts and beliefs. These five topics are Christ, God, Holy Spirit, Kingdom of God and Eternal Life. Following each chapter are a number of questions for discussion.

This book will serve as an excellent study volume in a young people's class or an adult Bible group. Ministers will find the book a liberal clergyman's answers to some of the fundamental doctrines of Christianity.

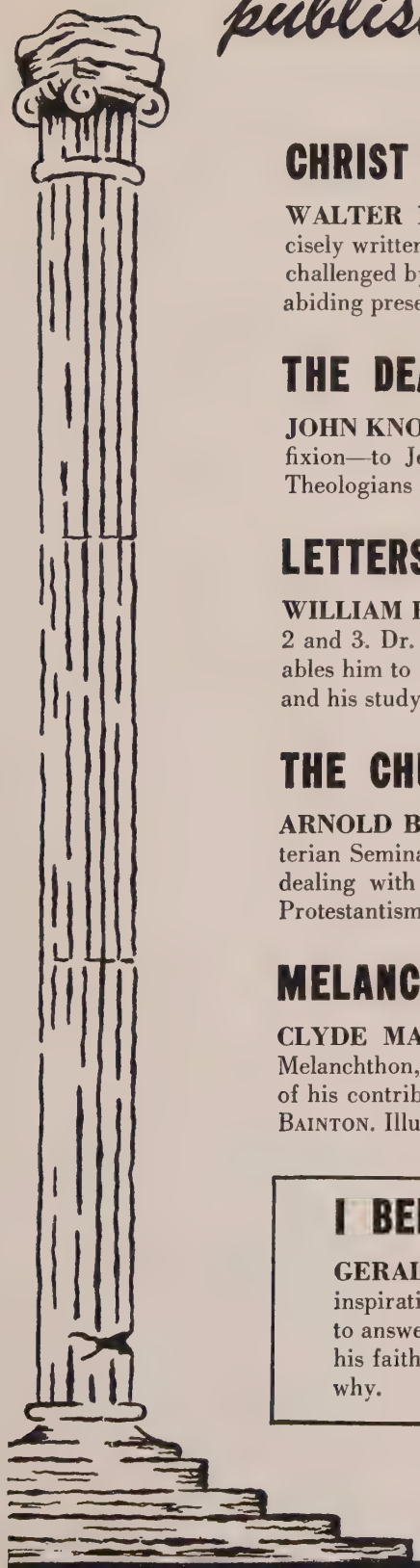
W.L.L.

CHRISTIAN SOCIAL RESPONSIBILITY, **edited by Harold C. Letts, Vol. I, $1.50, Vol. 2, $1.75, Vol. 3, $2.25, Set, $4.75, 583 pages, Paper, Muhlenberg Press.**

At the request of the United Lutheran Church in America a committee was set up to study "the Lutheran approach to Christian social responsibility." The three volumes under review are the end result of this committee's years of study and conference. It marks a very long step forward from the quietism that has too often been characteristic of Lutheran churches, but which was shattered by the experience of the church under Nazi and Communist dictatorship. It also points to profitable

Important New Books

published January 6



CHRIST BE WITH ME

WALTER RUSSELL BOWIE. Thirty-one daily meditations and prayers—concisely written, yet with warmth and feeling. All readers of devotional material will be challenged by Dr. Bowie's penetrating insight and strengthened by his deep sense of the abiding presence of Christ. **$1.75**

THE DEATH OF CHRIST

JOHN KNOX. A profound and deeply moving study of the significance of the Crucifixion—to Jesus himself and to the church—by a well-known biblical interpreter. Theologians and other serious readers will find this a richly rewarding book. **$2.75**

LETTERS TO THE SEVEN CHURCHES

WILLIAM BARCLAY. A background and interpretation of the letters in Revelation 2 and 3. Dr. Barclay's complete mastery of New Testament language and history enables him to illuminate much that the average reader might not notice in these letters, and his study brings out their vivid contemporary quality. **$2**

THE CHURCH FACES THE ISMS

ARNOLD B. RHODES, EDITOR. Prepared by the faculty of Louisville Presbyterian Seminary especially for local church leaders, this book offers practical help in dealing with the groups and movements challenging the larger denominations of Protestantism today. **$4.50**

MELANCHTHON, THE QUIET REFORMER

CLYDE MANSCHRECK. A biography exploring the true greatness of Philip Melanchthon, theologian of the Reformation, and demonstrating the enduring qualities of his contribution. "A full-scale treatment, both erudite and readable."—ROLAND H. BAINTON. Illustrated with 22 contemporary woodcuts. **$6**

I BELIEVE

GERALD KENNEDY. First in the new "Know Your Faith" Series—brief inspirational discussions of important areas of the Christian faith, designed to answer the average person's questions about his beliefs and to strengthen his faith. Bishop Kennedy's book covers what a Christian can believe, and why. **$1.25**

Visit Your Bookstore Soon

ABINGDON PRESS
PUBLISHER OF THE INTERPRETER'S BIBLE

Circle No. 54 on card insert

Telling the Story of Jesus

WITH JUDSON VACATION CHURCH SCHOOL TEXTS

. . . brings a NEW EXPERIENCE to pupil and teacher alike. The experience of wider horizons through newly awakened Christian concepts and purposes, guided into absorbing, enjoyable endeavors. **JUDSON VCS TEXTS** are prepared by pioneering leaders in the field of Christian Education and Youth Psychology. Prepared in such a manner that each age group, from Nursery to Junior High, benefits from a course specifically directed toward their individual needs and abilities. **JUDSON VCS TEXTS** lead the field . . . let them lead you.

These **JUDSON COURSES** make full use of the vital two-week VCS period. Each Teacher's Text is strongly backed by skillfully planned pupil's activity materials: storybook packet, work sheets or workbook. Music, a never-failing source of interest to children, is a carefully considered part of daily sessions. Healthy Christian growth is assured with **JUDSON VCS COURSES.**

TEACHERS' TEXTS: for 1958 Theme . . . JESUS

NURSERY	The 3's at Vacation Church School‡	**75c**
KINDERGARTEN	Learning About Jesus*	**75c**
PRIMARY	Tell Me the Story of Jesus*	**75c**
JUNIOR	We Would See Jesus*	**75c**
JUNIOR HIGH	Jesus, the Great Leader†	**75c**

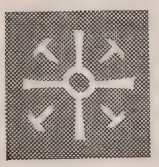
(‡*Storybook Packet..30c*) (**Work Sheets..22c*) (†*Workbook..25c*)

1958 Judson V.C.S. Introductory Kit

SEE FOR YOURSELF . . .
The New *1958 JUDSON VCS INTRODUCTORY KIT* offers a complete sampling for examination:
A Teacher's Text for each age group.
A Storybook Packet.
Work Sheets.
A Workbook.
A VCS Tag.
2 VCS Certificates.
A VCS Button.
A VCS Attendance Card.
$5.12 value for *$3.75.*
SEND FOR IT TODAY

THE JUDSON PRESS | **1701-1703 Chestnut Street PHILADELPHIA 3, PENNSYLVANIA**

Circle No. 55 on card insert

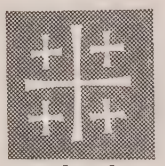


The Eerdmans Lenten Book for 1958

REMEMBER JESUS CHRIST

by CHARLES R. ERDMAN

Twelve messages that will inspire you



- - to remember Him whose abundant life in God you may share. **$2.00**

Wm. B. Eerdmans Publishing Company
Grand Rapids 3, Michigan

Circle No. 56 on card insert

Relentless Strangers

10 Biblical Episodes by Edward W. Warner

A series of "person to person" meetings between the reader and ten Biblical personalities—Joseph, Jeremiah, John the Baptist, Peter and others.

Offers a unique adventure in faith.

$2.50 at all book stores

MUHLENBERG PRESS
PHILADELPHIA

Circle No. 57 on card insert

ways of escape from the stalemate in which Protestantism generally has been left since the death of the Social Gospel movement.

The first volume is an appraisal of our existing situation by such capable scholars as Karl H. Herz, Charles W. Kegley, Franklin Sherman and Martin J. Heinecken. The second contains a historical study of the varying attitudes in Lutheranism from the period of the Reformer himself to our own day. The contributors to this section are Jerald C. Brauer, Theodore G. Tappert, E. Theodore Bachmann and Howard Hong, all well-trained historians.

The more constructive volume is the third. In it Joseph Sittler writes of "The Structure of Christian Ethics" and William H. Lazareth of "Christian Faith and Culture". Specific areas for thought and action are "Economic Life" by Rufus Cornelsen, "The Political Order" by Taito A. Kantonen and "Family Life" by Harold Haas. Harold C. Letts sums up the discussion in "The Church as Cummunity and Mission."

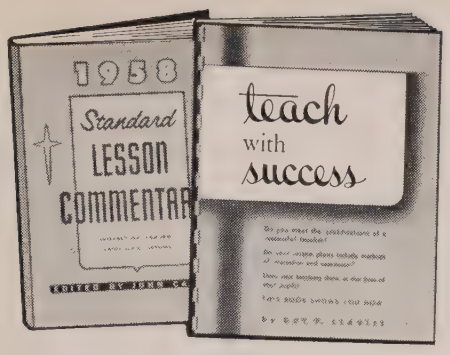
Obviously, such a study does not pretend to be definitive, but it should prove most useful in encouraging further discussion, by both technically equipped laymen and by theologians, of the vital issues to which the church of our day must make its unique contribution.

J.S.

MAN'S WESTERN QUEST **by Denis De Rougemont, Translated from the French by Montgomery Belgion, Harper and Brothers, 197 pages, $3.00.**

The author of this book was born in 1906 at Neuchatel, Switzerland. From 1931 to 1933 he was a publisher in Paris. In 1937 he wrote the *Journal of an Unemployed Intellectual.* He translated Karl Barth, commented on Kierkegaard, and participated in the creation of the personalist movement. Since 1947, de Rougemont has been engaged in the movement for a United Europe.

The subtitle of this book is "the principles of civilization." It is the thirteenth volume in a series edited by Ruth Nanda Anshen with the purposes of presenting world perspectives. It is the belief of this editor and the author of this book that knowledge no longer consists in a manipulation of man and nature as opposite forces, nor in the reduction of data to mere statistical order, but is a means of liberating mankind from the destructive power of fear, pointing the way toward a goal of the rehabilitation of the human will and the rebirth of faith and confidence in the human person. Dr. de Rougemont believes we stand at the beginning of an age in the world when human life is pressing forward to create new forms. The false separation of man and nature, or time and space, of freedom and security, is acknowledged and we must find a new vision of man in his organic unity and of history offering a richness and diversity of quality and majesty of scope hitherto unprecedented.



STANDARD LESSON COMMENTARY

Has everything Sunday-school teachers have been looking for! Based on 1958 International Uniform series, 8 big pages every week provide the best in Sunday-school teaching. Large, easy-to-read type. 448 pages, 7¼ x 9¾ inches. Beautifully bound. Order **1958** **$2.95**

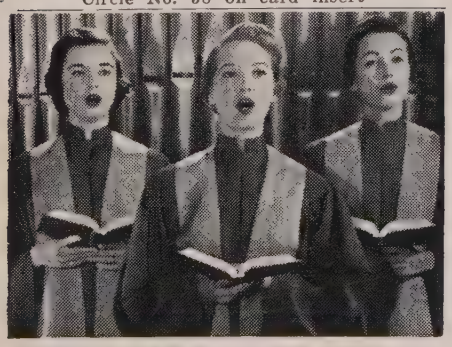
TEACH WITH SUCCESS

Will make your teaching more effective. Three sections: You prepare to teach, You teach the lesson, You evaluate—designed specifically to improve Sunday-school teaching. You will read it now, then keep it handy for constant reference. Colorful illustrations. **3232** **$2.95**

LIFE AND CUSTOMS in Jesus' Time

Background information that will lend color and interest to New Testament study and teaching. Describes home and domestic life, farm and field, social, business, religious and political life. Bibliography at end of each chapter.
Order **3005** **$2.50**

At your Bookstore, or Dept. CM-1
STANDARD PUBLISHING, Cincinnati
Circle No. 58 on card insert



CHOIR ROBES Write for Style Catalog and Fabric Selector with miniature cut-out showing how each fabric and color appears as a finished Robe. Request Catalog A10

For Pulpit Robe, request Catalog P10

E. R. MOORE CO.
268 Norman Ave. • Brooklyn 22, N.Y.
932 Dakin St. • Chicago 13, Ill.
1641 N. Allesandro St. • Los Angeles 26, Calif.
Circle No. 59 on card insert

This is a thoughtful and interesting account of the world crisis and its roots in history written by a famous French philosopher and historian. He finds what he believes the means of the meeting of East and West. This book, like others in this series, is for those readers who want to look beyond the present crisis for a positive solution.

W.L.L.

BODY AND SOUL, A Study on the Christian View of Man by D. R. G. Owen, Westminster Press, 239 pages, $3.75.

In an earlier volume, "Scientism, Man, and Religion", Dr. Owen, professor at Trinity College, Toronto, pointed out the pseudo-sciences that helped create conflict between science in religion. In this volume he is continuing his study, pointing out the pseudo-religions that help create such a conflict. He does this with the Christian view of man as the basis of his study.

First he considers the "religious" view of man, from early Greek philosophy, through other pagan philosophies, Aquinas, the Reformation, and so on, to modern philosophy. Then he considers the "scientific" view of man, through the physical and social sciences and psychology to scientific naturalism, with a study of "spirit". Finally he writes of the Biblical view of man, showing how both Old and New Testaments treated man as a whole, one chapter especially pointing out the refusal of the New Testament to divide man into a body and a soul. His final chapter describes the nature and destiny of man, in which he sets down the incorporation by Biblical anthropology of the truths both of "religious" and "scientific" anthropologies, "while purging them of their errors".

This is a carefully reasoned approach to the nature of man, and will serve as an excellent introduction to serious readers seeking to understand the Christian point of view.

H.W.F.

MAKING ETHICAL DECISIONS by Howard Clark Kee, Westminster Press, 96 pages, $1.00.

A FAITH FOR THE NATIONS by Charles W. Forman, Westminster Press, 94 pages, $1.00.

These two small volumes are the latest in the series of the Layman's Theological Library, one of the finest series, if not the best, for discussion groups and classes with lay folk.

Dr. Kee is a member of the faculty of the Theological School at Drew University. He attempts to point out, via general principles of insight and Biblical resourcefulness, the way to understand ethical problems, then how to face them within one's own thinking. He deals with marriage, Christianity at home and at work, and friendships at large, as well as general problems of behavior.

In *A Faith for the Nations,* Dr. Forman

ILA 1958

THE INTERNATIONAL LESSON ANNUAL

Edited by
Charles M. Laymon
Lesson Analysis by
Roy L. Smith

The latest and most reliable information and materials teachers of adult classes need, to bring superior interpretation of the International Sunday School Lessons . . . . Excellent resource reading for individuals. **$2.95**

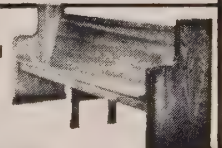
AT ALL BOOKSTORES
ABINGDON PRESS
Publisher of THE INTERPRETER'S BIBLE
Circle No. 60 on card insert

ALTAR CABINET for CHURCH SCHOOLS

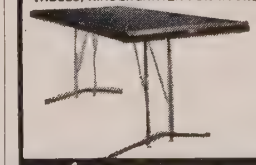
36 X 19 X 33 HIGH ECONOMICALLY PRICED

SLIDING DOORS IN BACK WITH ADJUSTABLE SHELF MAKES STORAGE CABINET. WITH CASTERS

NEW MODERN



A COMPLETE LINE.. FOLDING CHAIRS, BANQUET TABLES, KINDERGARTEN FURNITURE

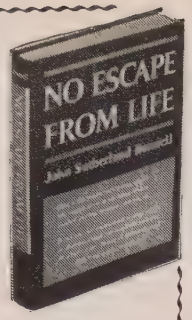


COMPLETE LINE OF PEWS, PULPITS, CHANCEL FURNITURE and.. ACCESSORIES

the FRANKLIN-LEE COMPANY
12801 SOUTH HALSTED STREET CHICAGO 28, ILLINOIS
DEPT. 47-P

PLEASE SEND FOLLOWING LITERATURE
☐ ALTAR CABINET LITERATURE
☐ CHURCH PEW & FURNITURE CATALOG
☐ FOLDING CHAIR & TABLE CIRCULAR
NAME _____
STREET _____
CITY & ZONE _____
STATE _____
Circle No. 61 on card insert

Leaves from a counselor's casebook



By John Sutherland Bonnell

NO ESCAPE FROM LIFE

One of the highly-regarded religious counselors in America, respected for his skilled, compassionate handling of people, shows, in the pages of this book, how he has helped thousands of harried, unhappy, and perplexed people who have come to him with their problems.

From the cases of over 8,000 persons who have come to him, Dr. Bonnell has selected those which illustrate graphically the problems Christianity faces in grappling with alcoholism, anxiety neuroses, suicide, escape via tranquillizers, etc. "The faith of the author himself shines through his clear and direct style, and the case histories are so well chosen that I should think any troubled soul or wounded spirit could feel: 'Something can be done for me.'"

—LESLIE D. WEATHERHEAD

At your bookseller $3.75

HARPER & BROTHERS, N. Y. 16

Circle No. 62 on card insert

tested **VISUAL aids** *for better teaching*

Let your pupils see what you say. They'll learn faster—remember longer. Scripture Press offers a complete selection of tested visual aids for more effective teaching.

- **FILMSTRIPS—35MM.** Professionally done. Story guide with each film, authentic, captivating.
- **FLANNELGRAPHS.** Colorful, die-cut suede-backed figures. Easy to use. Complete story furnished.
- **TABLE-TOP PROJECTS.** Brightly colored, stand-up figures moved around on map. Lesson book included.
- **FLASH CARDS.** Hold in hands as story is told. Complete story furnished with each set. Order from your Christian bookstore or

1825 College Avenue • Wheaton, Illinois •

SCRIPTURE PRESS

Circle No. 63 on card insert

of Yale Divinity School, treating of a world faith, shows how Christianity is relevant in the world situation, how understanding between nations can be complete only through a faith that unifies. The appeal of this book will be especially pertinent to mission study groups, or to lay groups who question the whole approach of a "world mission" for Christianity.

H.W.F.

WHY GO TO CHURCH? **By Truman B. Douglass, Harper & Brothers, 118 pages, $2.00.**

This book is tremendous! Indeed it is the kind of thing a Christian owes it to himself to read, re-read, and ponder, for surely after having done so he will want to be a better churchman and a more dedicated person.

Why go to church? That may seem to be a hackneyed question, but this author makes it come alive. In fourteen chapters he analyzes the church: what it is, what it is not, its functions, its institutional character, its future prospects. His point of view is mainly that of the non-liturgical tradition. In a chapter "What Do Ministers Know?" he writes of the amazing understanding that the minister acquires deriving from "the nature of his responsibility" and the fact that his is a "continual encounter with history."

These chapters were originally given as radio talks over the facilities of the NBC network and were directed mainly to the non-church-goer. The author is a distinguished churchman and represents at least the third generation of a family of distinguished churchmen.

S.L.

A SCHOLASTIC MISCELLANY **edited by Eugene R. Fairweather, The Westminster Press, 457 pages, $5.00.**

In the Library of Christian Classics, Volumes X and XI are devoted to scholasticism, the latter entirely to Aquinas. Volume X, rightly called a miscellany, contains writings of almost a score of medieval writers, mostly before Aquinas and in his spirit. The last section contains some Franciscan writers.

The book will be most helpful for the study of medieval theories of the atonement, for here appears Anselm's *Cur Deus Homo* in full and the essential related material of Peter Abailard.

While it is good to have the other shorter selections as represented by canonists, saints, mystics and theologians, the chief value of this volume lies in the more than fifty pages devoted to the three excellent introductions to the three sections and the annotated bibliographies which accompany each.

R.W.A.

NURSLINGS OF IMMORTALITY, **Raynor C. Johnson, Harper & Brothers, 279 pages, $5.00.**

Do physicists take psychic research seriously? There was, in his generation, no greater physicist than Sir Oliver Lodge. He certainly gives in detail his communications with his war martyr son. Sir William Crooks of the same era was an investigator. Among modern day physicists the name Raynor C. Johnson rates. He has been the master of Queen's College in the University of Melbourne since 1934. His earlier volume *The Imprisoned Splendor* was a compendium of information on this subject. The present volume introduces new ideas of the mystery of life. "Divine Imagining" (imaginism, he calls it) is the basic philosophy which identifies this volume. He has borrowed this philosophy from the work of Mr. Douglass Fawcett. The basic sense of this philosophy is that the source of all life, God, supplements the progress of evolution by the injection of imagination which brings the dreams and aspirations of the things to be. With this he interprets individual life and human history.

He finds that belief in the psychic plane is a natural thing, a little lower than the transcendent or spiritual. Included in the genuine phenomina in this field are apparitions, ghosts, communications with the parted.

His chapter on death and the nature of the next life is a thrilling one. Yet it is basically Christian. Having said that I must qualify the statement by adding that it probably will not be acceptable to those who believe in the traditional church concepts of reward and punishment.

W.H.L.

THE HOLY SPIRIT IN YOUR LIFE **by Andrew W. Blackwood, Jr., Baker Book House, 169 pages, $2.50.**

This is a good book. Mr. Blackwood has the rare ability to present difficult concepts in precise, concise language without doing violence to them. In simple language he does not oversimplify the subject matter. The result is thought-provoking rather than thought-stultifying, even, I am sure, to the average layman unschooled in theological language and discipline. Your reviewer has heard Mr. Blackwood preach a number of times, and each time has barely settled himself down for a good sermon when the sermon abruptly ended. The first reaction was disappointment, but on reflection it was discovered that Mr. Blackwood had said what he had to say, with no superfluous words, or marginal illustrations or parenthetic hobbyriding; then he quit. He was honest; he did not coat with sugar nor sand off sharp corners. Nor did he insult the intelligence of his listeners by talking down to them, on the one hand, or make simple ideas complex in the interests of "profundity", on the other.

His writing has the same economy, simplicity and honesty. There is real food for thought in this book. It combines sound scholarship with good pedagogy and appealing exhortation. Mr. Blackwood is scholar, teacher and preacher, not always found in the same man. In forthright terms he presents the case for the whole

gospel, which includes an adequate understanding and acceptance of the Holy Spirit, the third person of the triune God. He then points up the relevance of the Holy Spirit to the Bible, The Church, Salvation (The Primacy of Faith, Deliverance From Evil, Deliverance Into Life, The Baptism of the Spirit) The Difference that Faith Makes (In Time of Disaster, In Time of Tension). The two concluding chapters are Receiving the Spirit and The Spirit, the Son and the Father. It is difficult to keep from quoting from the next to last chapter, for, in penetrating humor, the author describes those who receive the Spirit through fads, emotionalism and organization. Let this passage suffice. After having warned against the extreme emotionalism characteristic of some groups, the author counters with this:

"Yet I know that often the emotion of Protestant worship is so deep as to be undetectable. Much religious exercise is rather like worshipping God through a telescope. Some Protestants have put so high a value on restraint that their churches resemble walk-in refrigerators. Not only should we worship God beyond the farthest stars, we should seek him in the warmth and jostle of the crowd, the love that fills the home, the search for truth and the emergence of beauty. Certainly warmth, love, and beauty should fill the house of God. These too are works of the Holy Spirit."

A book about the Holy Spirit is suspect to the liberals, and combed for heretical statements by the ultra-conservatives. *The Holy Spirit in Your Life* somehow manages to capture an essential truth which must be recognized by all except the extremists on either wing. Conservatives and liberals alike should welcome it. Amazingly, it offends neither the orthodoxy of the one group nor the intelligence of the other. That is a real accomplishment. Here is enlightened orthodoxy.

The author is not to be confused with his father, whose name he bears and who has written widely, nor need he draw upon his father's reputation. He stands on his own.

D.F.S.

THE 7 DEADLY SINS by Billy Graham, Zondervan Publishing House, 113 pages, $2.00.

There are those who make the erroneous assumption that a preacher who on one five month trip addressed crowds of more than 4,000,000 is likely to be more popular than intelligent. Anybody who has such an impression of the preaching of Billy Graham should read these seven sermons.

The 7 Deadly Sins, since they were given a place in theological thought by Pope Gregory the Great in the sixth century, have furnished a basis for much that has been said and written. The scheme of Dante's "Purgatory" follows their order.

LIGHTING...

By McFadden

. . . A familiar phrase in hundreds of new and remodeled churches throughout the country.

Write for our colorfully illustrated catalog

McFADDEN LIGHTING CO.

2308 So. Seventh Blvd.
St. Louis 4, Mo.

Circle No. 64 on card insert

RAISE MONEY EASILY and with Dignity

Correspondence Notes and Envelopes
EACH SHEET WITH A PHOTO OF YOUR CHURCH
a Year-Around Seller!

Quickly, easily sold for $1 per box of 24 sheets and 24 envelopes. ***Generous profits for your church group.*** No experience necessary. For samples and full information, just write:

SPALDING PUBLISHERS, Dept. B. 754 E. 76th St., Chicago 19, Ill.

Circle No. 65 on card insert

PALM for PALM SUNDAY
Order Early

PALM SUNDAY, MARCH 30

We Guarantee Absolute Satisfaction

12	Heads for	$ 4.00
25	" "	7.10
50	" "	11.75
75	" "	16.75
100	" "	19.00
200	" "	36.00
300	" "	51.00
500	" "	80.00

Prices on Larger Quantities on Request
F.O.B. PHILADELPHIA
All Goods Lengths—36-48 inches

THE NIESSEN CO.

Established in 1895
We Are Pioneers in the Handling of Palm
P.O. Box 7712
29th & Pennsylvania Ave., Phila. 30, Pa.

Circle No. 66 on card insert

SINCE 1889

LEADING DESIGNERS and CRAFTSMEN of

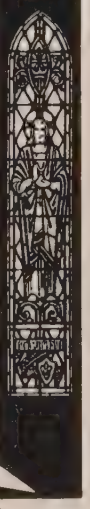
STAINED GLASS

CHURCH FURNISHINGS
BRONZE TABLETS

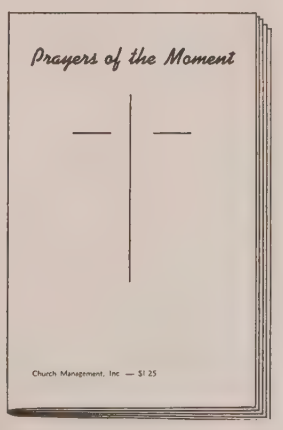
***

THE PAYNE-SPIERS STUDIOS

48-54 EAST 13th ST. • PATERSON 24 N. J.



Circle No. 67 on card insert



A selection of prayers which were offered at times of emergency, recalled and published as an aid and inspiration to the busy pastor:

Available from:

CHURCH MANAGEMENT
1900 Euclid Ave. Cleveland 15, Ohio

Gentlemen:
Enclosed is $1.25 for Prayers of the Moment.
Name
Address

Church Supplies
In Solid Bronze, Brass, Wood

Lecterns, Candlesticks, Candelabra, Electrified Floor Candelabra, Missal Stands, Communion Supplies, Chalices, Ciborias', Altars and Chancel Furniture

We Furnish Everything for the Church

FREE CATALOG ON REQUEST

Michigan Church Supply Co.
Desk CM Saginaw, Mich.

When writing for our free catalog, please send us the name and address of your church for our permanent mailing list.

Circle No. 68 on card insert

Midwest FOLDING BANQUET TABLES

★ Easy to set up
★ Stores compactly

When your church, school or club needs folding banquet tables, be sure to see the magnificent MIDWEST LINE before you buy. No other table offers you so many value packed features at true budget prices.

Write for FREE catalog, today!

Midwest FOLDING PRODUCTS SALES CORP.

Dept. 108A Roselle, Illinois
Circle No. 70 on card insert

Manufacturers of
Church Bronze

- PEW PLATES
- CROSSES
- HONOR ROLLS
- MEMORIALS
- SCULPTURED BAS-RELIEFS
- PLAQUES
- TABLETS
- NAME-PLATES
- LETTERS
- BULLETIN BOARDS

Write us for full details
Architectural Bronze & Aluminum Corp.
General Office and Factory
3638 W. Oakton St., Skokie, Ill.

"Sketches Submitted Immediately for Approval"
Circle No. 72 on card insert

They are discussed in Chaucer's "Parson's Tale," Marlowe's "Dr. Faustus" and in other famous works of literature. These sins according to Gregory are Pride, Envy, Anger, Sloth, Avarice, Gluttony, and Sensuality.

Graham's seven sermons on sin are rooted in these divisions of this phase of theology. One wonders why in the arrangement of his discourses he deviates somewhat from the traditional order. As we might expect, the treatment of these topics in this volume is practical, searching, and encouraging. There is no subtle analysis of the psychology of sin but a message of hope and salvation. The sermon on Envy is particularly convincing and helpful. Like the other six it is Biblical and ties up with evangelism at its best.

These gospel messages were given on seven consecutive broadcasts of "The Hour of Decision." Many readers of sermonic literature will be grateful that they have been put into print.

L.H.C.

Biography

A MAN SENT FROM GOD by W. Reginald Wheeler, Fleming H. Revell Company, 333 pages, $3.95.

The title is most appropriate. Robert E. Speer was a saint in our time, a great leader in the foreign missionary program, a man of strong intellectual power and depth of spirit, handsome in appearance and gifted in platform speech. No one who met him or heard him would challenge the statement in Dr. John A. Mackay's glowing introduction that "Robert E. Speer was the greatest personality I have ever known."

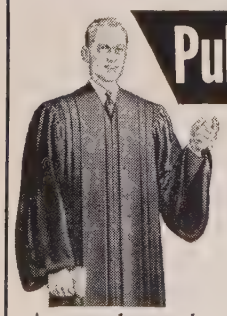
The biographer has served for twenty-seven years as both a missionary and a secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A. For eleven of those years he was a colleague of Dr. Speer. Out of this close association as well as the personal records of over sixty years placed at his disposal by Dr. Speer's family the author has given us the story of this Christian leader to whom so many of us owe so much. Step by step we live with him from his boyhood home, through Andover and Princeton, to his major work in missions, his journeys about the world, his service as moderator of his denomination and president of the Federal Council of Churches. The more intimate and personal side is not neglected and we are fortunate in being able to read many quotations from Dr. Speer's writings.

Four appendices and one index in the closing pages are most convenient for reference purposes.

F.F.

THE THUNDERING SCOT, (A Portrait of John Knox), by Geddes Mac-

Pulpit robes



IN THE SPIRIT OF WORSHIP

A complete selection of approved pulpit robe styles in a wide range of carefully selected fabrics.
Write today for FREE catalogue P-16.

COLLEGIATE CAP & GOWN CO.
CHAMPAIGN, ILL., 1000 N. MARKET ST.,
NEW YORK 1, N. Y. 366 Fifth Ave. CHICAGO 1, ILL. 228 N. LaSalle St. LOS ANGELES 28, CAL. 1624 N. Cahuenga Blvd.

Circle No. 69 on card insert

CUSHIONS

- ALTAR RAIL CUSHIONS
- PEW CUSHIONS
- REHABILITATION OF OLD CUSHIONS
- KNEELING CUSHIONS AND HASSOCKS
- FOAM RUBBER, HAIR, OR COTTON FILLED

Samples & Estimates on Request

BERNARD-SMITHLINE CO.
252-17 Northern Blvd., Little Neck 63, N.Y.

Circle No. 71 on card insert

ILLUMINATED
Church Bulletins

Send for FREE catalog containing illustrations, descriptive literature and prices of various types of bulletins.

A POST CARD WILL DO!
Please mention name of your church.

ASHTABULA SIGN CO.
Department C Ashtabula, Ohio

Circle No. 73 on card insert

Gregor, The Westminster Press, 240 pages—$3.95.

I began to read this book with considerable misgivings. I could envision a book about a Scot, written by a Scot, as being a masterpiece of literary art without much interest to anyone other than a theologian or a student of John Knox. After a few sentences I discovered I had not only a scholarly treatise on Knox, but a book I didn't want to leave until I had read to the very last page.

Dr. Geddes MacGregor, Professor of Philosophy and Religion at Bryn Mawr College, has packed into 232 pages one of the best historical biographies ever to be published on John Knox. Not only is Knox depicted as the father of Protestantism in Scotland, he is seen as a man in the midst of danger, court intrigue, and cowardice. Buffetted on every hand by the strength of the Roman Church, he stands as the one man to speak the "truth" which was to prevail over this church and eventually break its place of power in Scotland.

John Knox, the thundering Scot, as presented by Dr. MacGregor, is no ordinary hero. Human, full of tempest, he stormed through life with indomitable courage. Serving as a galley-slave for eighteen months, he survived this terrible experience and eventually became chaplain to the boy King Edward VI. When Mary Tudor ascended the English throne he had to flee to Europe. During his life there, he prepared himself for the destiny to which he felt called—the reformation of his beloved Scotland. Then came the struggle which, at times, tried his very soul. He, too, could make mistakes and be misunderstood by his own people. He, too, could be stung to the quick by the complacency of his friends who were willing to sell their birthrights for a royal favour.

There are so many things about which I might write in a review of this book. Dr. MacGregor has filled each page with an interest similar, in many ways, to a modern "cloak and dagger" adventure. Add to this the heartbeat of a people in search for freedom to worship God as they saw fit and you have a literary treat for both ministers and laymen. *The Thundering Scot* should have a place in your 1958 reading schedule. You will prize it as one of your best biographical books.

J.C.L.

MARTIN LUTHER, SAINT AND SINNER **by Theodore J. Kleinhans, Concordia Publishing House, 144 pages, $1.65.**

Here is a popular anecdotal biography of the great reformer painted in most human terms yet showing the eternal significance which belongs to Luther. Luther appears on these pages as saint and sinner; indeed, phrases which he believed well described all men. One gathers that paradox, which alone can help one understand Luther, prevents the book from reaching its goal, for the author, knowing Luther very well, assumes too much of the reader and seems unable to convey what he desires to portray in his imaginative popular style.

R.W.A.

GLOVES, GLORY AND GOD **by Henry Armstrong, Fleming H. Revell Company, 256 pages, $2.95.**

This is an autobiography of the prize fighter who at one time held three different weight championships, then later became a preacher. Born in Mississippi, son of a tenant farmer, and later living in St. Louis, Henry Jackson as the "runt" in his family had to win his way through his fists. Later he took the name of Armstrong, after a friend who too was a boxer, and in time won renown in the sport world.

But not until years of amateur and two-bit bouts in the midst of hobo life, days in Los Angeles' flop houses. His courage in the ring, and his battering attack of his opponents, won the interest of the fans. Then clever training and wise management brought him his chances to be known outside of the west coast area. As a result of all this, plus his native talent, he finally held three world championships, featherweight, lightweight, and welterweight, at the same time, only boxer ever to do this.

But age took its toll, he lost his championships, and on the downgrade, he began to lose regularly to the worst fighters. His million dollars disappeared, and the beer once taken to add weight (he had never taken alcohol before that) became whiskey. His degradation was complete.

Then the tugging notion that he should become a preacher led him to a revival, he was converted, and now serves as revival preacher and mission leader in fundamentalist groups in Los Angeles.

The story is simply written, honestly told, and humbly presented in the third person. It must have been "ghosted", but if so, it is well done.

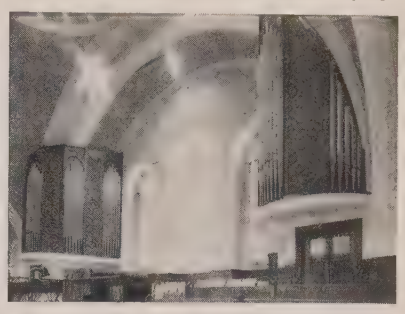
H.W.F.

BILLY GRAHAM: A MISSION ACCOMPLISHED **by George Burnham, Fleming H. Revell Company, 156 pages, $2.00.**

The dedication of this latest Billy Graham book reads as follows: "This Book is dedicated to a gracious God, my wonderful family, the Billy Graham team, and The Chattanooga *News-Free-Press,* an unusual newspaper which sent a man halfway around the world to put God on the front page."

This volume is not a cut-and-dried biography. It is a series of readable articles having to do with Billy Graham's preaching in Scotland, England, and on the continent. The author is a newspaper man, each of the fifty-seven articles is brief, informing, and interesting. The following

RESPONSIBILITY



St. Vincent de Paul Church, Quebec, Canada.

When the Casavants first began building organs people led a simple life, but insisted on quality workmanship and sound financial responsibility. These assets enabled the Casavant firm to expand plant and equipment and buy choice materials in quantity for manufacturing needs.

Casavant Frères LIMITED

Designers and Builders of Organs and Church Furniture

ST. HYACINTHE, P. Q. CANADA

Circle No. 74 on card insert

Would you like to know more about

CHURCH MEMORIALS?

Write to

Our new illustrated catalog will tell you the full story.

studios of

GEORGE L. PAYNE

15 PRINCE ST. PATERSON 10 N. J.

Circle No. 75 on card insert

Sturdy and lightweight. Of top grain cowhide. Fully lined. Made to carry the clergyman's every travel accessory. 2 inside pockets for storage. Compact. 2 double-duty leather handles. Zipper. Strong lock and key.

CLERGYMAN'S TRAVELING BAG

Style	Size	Price
1235	11½x8¾x5	$ 9.50
225	15x11x7	11.75
1860	17x9½x12	14.25
2060	20x11½x12½	19.75

WRITE FOR BOOKLET of TRAVEL CASES and BRIEF BAGS for CLERGY

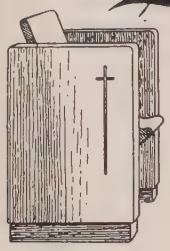
Mail orders shipped the same day received. Add 75c shipping and handling charge. Send check or money order. Money back guarantee.

ALLIED BRIEF CASE CO. Dept. C-17
186 Fifth Avenue, N. Y. 10, N. Y.

Circle No. 76 on card insert

Each piece of church furniture is precision built to last and give lasting enjoyment, whatever the style or finish you select.

Leird



The name that means leadership

Direct inquiries to:

LEIRD MFG. COMPANY
2816 West 16th Street
Little Rock, Arkansas

Circle No. 77 on card insert

PULPIT ROBES

You always look your best, are your best in a BENTLEY & SIMON pulpit robe. Hand-sewn and custom-tailored for perfect fit, for lasting enjoyment.

CHOIR ROBES, too, individually made in the same quality way.

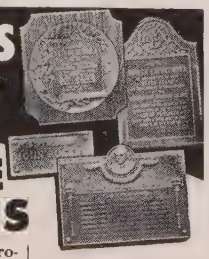
Your Standard of Excellence since 1912

Write for catalog D-52

BENTLEY & SIMON Inc
7 West 36 St., New York 18, N. Y.

Circle No. 78 on card insert

HUNDREDS OF IDEAS for BRONZE PLAQUES



FREE illustrated brochure shows hundreds of original ideas for reasonably priced solid bronze plaques.

Write for FREE Brochure A. Ask for Brochure B for cup, medal, trophy ideas.

INTERNATIONAL BRONZE TABLET CO., INC.
Dept. 6—150 West 22 St., New York 11

Please send us, without obligation, your free illustrated Brochure A..... B.....
Name .....
Address .....
City ..... State.....
1/58

Circle No. 79 on card insert

titles give some idea of the general nature of the material: Tough Seaport, Scottish Thrift, Anxious Policeman, Presbyterians Honor Baptist, Mr. Churchill and Dr. Graham, Puddles of Chaos and A Change of Mind.

Some of the incidents are rather slight but all are worth reading. This account of Billy Graham's ministry in the British Isles will remind some readers of the famous tour made in that region by Moody and Sankey more than eighty years ago. Although the book as a whole is the story of a triumphal journey, one of the articles has to do with an instance in which a door was unceremoniously slammed in Billy's face. Mr. Burnham says: "It was slammed, ironically, by ex-King Farouk of Egypt, who was tossed out on his royal ear by his own people. The article entitled "Indifferent Norway" tells of Graham's reaching the entire nation with one sermon which he preached to a congregation of 40,000.

Billy Graham: A Mission Accomplished is an example of religious journalism at its best.

L.H.C.

Bible

***THE BOOK OF REVELATION* by Thomas S. Kepler, Oxford University Press, 232 pages, $4.50.**
***INTERPRETING REVELATION* by Merrill C. Tenny, Wm. B. Eerdmans Publishing Company, 220 pages, $3.50.**

These two books are written by teachers. Dr. Kepler is professor of New Testament at Oberlin Graduate School of Theology while Dr. Tenny is Dean of the Graduate School of Wheaton College, Wheaton, Illinois. Dr. Kepler took his doctor's degree from Boston University while Dr. Tenny took his in 1944 from Harvard University. The two authors are agreed on one point, that the book has a message for the Christian today.

Dr. Kepler assigns a date of about 95 for the writing of the book. Dr. Tenny, after reviewing the evidence, holds to an early date—possibly during the reign of Nero (A.D. 54-68). Both writers present the general interpretations suggested of the book with the result that Dr. Kepler accepts the religious-historical method of study. He holds that we must first see it in its native setting with a message for the people of that time. Then we must come back to the present time and find the religious teachings for the present-day living. Dr. Tenny believes the book contains revelation of literal importance both for the present and for the future.

The structural form of the two books differ. Dr. Kepler presents in a chapter what he calls an outline of the book in six acts with an epilogue. Dr. Tenny in his analysis presents the prologue, the four visions and the epilogue. He presents an outline of the eleven poetic expressions of praise each with their participants and their occasions. Dr. Kepler's book carries the subtitle "A Commentary for Layman" and such it is. He presents his commentary in seven chapters into which he divides the book. Dr. Tenny gives an analysis of the prologue, four visions, the epilogue and then concludes with seven chapters discussing such subjects as the Old Testament relationship to the book, various methods of studying it, the terminology used by John, his symbolism and its meaning, and finally what the book means for the Christian today. Both books contain maps, charts and bibliographies on what might be called the most controversial book in the New Testament. The reviewer found both writers very fair and intellectually honest with those disagreeing with their points of view. Both of these books will become standard references for their respective points of view.

W.L.L.

***AN INTRODUCTION TO THE APOCRYPHA* by Bruce M. Metzger, Oxford University Press, 274 pages, $4.00.**

With the recent publication of the Old Testament Apocrypha in the RSV, it became immediately evident that a new introduction to these important writings would be needed. It is fortunate that the task should have been undertaken by this author inasmuch as he is both a competent scholar and a member of the Standard Bible Committee which was commissioned to translate these books.

A critical introduction is given to each of the fifteen Apocryphal books, and there are chapters dealing with the literary and historical problems of the inter-testamental period. These include discussions of the social, political and doctrinal development, the canonical question, and the influence of the Apocrypha in the New Testament and the early church. The timeliness of this book is matched by its concise comprehensiveness. The author feels that while the Apocryphal books are not a part of the Bible, they do "contain certain moral and religious insights of permanent value," and they help us to understand more clearly the world in which Jesus lived. The final chapter on "The Pervasive Influence of the Apocrypha" will help the reader to appreciate the influence of the Apocrypha in literature, music and art.

S.L.

Social Ethics

***THE KINGDOM BEYOND CASTE* by Liston Pope, Friendship Press, 170 pages, $3.00 cloth, $1.25 paper.**

The past quarter of a century has been a period in which much attention has been given to race relationships in this country. The Christian churches have turned their attention to the problem. This book, which was written by the Dean of Yale Divinity School, is one more illus-

tration of this interest. Dr. Pope was born in North Carolina and educated at Duke University. He is a minister of the Congregational-Christian Church. His book, *Millhands and Preachers,* is an interesting study of the relationship of the church to working people in a city in North Carolina.

Dr. Pope begins with some statements on the sources of racial tensions. He shows how in recent years all over the world there have been instances of stress. There are many fancies and illusions about race. He points out how within the past one hundred and twenty-five years such men as Comte Arthur de Gobineau, Comte Henri de Boulainvillers, Houston Chamberlain and others laid the groundwork with their writings for continuing race conflict and misunderstanding. The author shows how from the roots of prejudice a caste system is created and defended by sets of myths. However, Dr. Pope is aware of the opposing forces which have been gradually leading to integration of races. In an excellent chapter entitled "The Theory of Integration" he outlines how a society composed of several racial groups may choose among a number of philosophies as to the best method of dealing with differences. The simple answer that education can bring about the solution of race problems is not accepted by the author. He gives a practical discussion of strategy of integration by approaching it from a psychological point of view. Finally in two chapters Dr. Pope offers suggestions for the church in its struggle with the problem.

This is a scholarly and readable book which can be read both by the pulpit and pew with profit. Suggestions given in the book, if followed can bring a spiritual revival to America.

W.L.L.

GOD, GOLD AND GOVERNMENT **by Howard E. Kershner, Prentice-Hall, Inc., 146 pages, $2.95.**

The author of this volume is the President of the Chistian Freedom Foundation and editor of the Christian Economics. He possesses the background of a manufacturer, publisher, author, real estate man and student of government and economics. He is the author of the column entitled "It's Up to You" which appears in some 650 newspapers in this country.

The reviewer is always interested in books which place the Christian faith in the areas of politics. Those who claim the Christian Gospel, whether they be individuals looking at the subject in a conservative or radical manner as source of their beliefs on economics and government, are forced to omit any reference to conditions of the first century. For example, Jesus never had to talk with a bond salesman.

Dr. Kershner seeks to show that "the laws of God, whether in the moral world or the realm of economics, are one and the same and to make clear, by use of history, reason, and experience how religion economics and government intertwine and intermingle—how they act and react on one another." A free society, the author insists, must be one which follows the laws of God. The spiritual ideals of early America were sources of prosperity. The hundred giants (large corporations) are owned by many Americans. The profit-making motives, the author points out, have been used and must be used to build all the institutions in a free society. The type of government necessary to produce true worship of God and gold will never be a form of socialism but a kind of limited powers giving strength to free enterprizes.

Dr. Kershner offers here one of the best statements for a kind of Christian patriotism defended by such anti-New Deal Supreme Court members as Van Devanter, Sutherland, Butler and McReynolds.

W.L.L.

For Children

We would very much like to have listed these three wonderful books in our Christian issue but they were not received in time. Each one is top value even if the prices do seem high. They are not books to be used for one Christmas and then thrown away. They will be turned to year after year.

THE BOOK OF GOD **April Oursler Armstrong Doubleday & Company, 447 pages, $4.95.**

This is an enlarged edition of *Bible Stories for Young Readers* by Fulton Oursler. The present authors and editor is a daughter of the late Mr. Oursler who collaborated with him on his books. The old stories are told in modern language that youth will understand. The volume contains fifty-four stories from the Old Testament. The stories have been historically grouped so that the reader may be conscious of progression. The vome is beautifully illustrated by Jules Gotlieb.

THE HAWTHORNE BOOK OF CHRISTMAS CAROLS **edited by Cyril Taylor, (Illustrated in Color) Hawthorne Books Inc., 79 pages, $3.95.**

This is an unusually beautiful book of Christmas carols. It was printed and bound in England and is edited by the Warden of the Royal School in Music in England. Full color reproductions of sixteen full page illustrations of great paintings and modern photographs add to the volume. While the book is printed in England some of the scenes reproduced are from American communities.

HE WAS A CHILD **Norman Vincent Peale, Prentice-Hall, Inc. (illustrated in color) $2.75.**

Dr. Peale has written a book on the boyhood of Jesus for children. It is an imaginative piece which little children can enjoy. The illustrations are by Rafaello Busoni. They add much to the story. The

New!

The Upper Room CHAPEL TALKS

Eighteen devotional talks delivered in The Upper Room Chapel in Nashville by outstanding ministers from around the world, including Martin Niemoller, Billy Graham, Mrs. Alan Walker, Maldwyn Edwards, Bishop Barbieri, and Maj. Gen. Charles I. Carpenter. Each address a fresh and interesting approach by speakers with a wide range of experience and training. 128 pages. Paper bound. 50 cents per copy, $5.00 per dozen, postpaid.

The Upper Room

The world's most widely used devotional guide

1908 Grand Avenue, Nashville, Tenn.

Circle No. 80 on card insert

Church Bulletin Boards

NEW LOW PRICES ★

CHANGEABLE LETTER SIGNS

NOTICE BOARDS for Schools & Hospitals—Indoor or Outdoor Use

CAST BRONZE TABLETS

ENGRAVED BAKELITE SIGNS

Visit Our Showroom or Write for big new Free Catalog Just Published

UNIVERSAL BULLETIN BOARD CO.

Established 1933

914 Broadway (Near 21st St.)

New York 10, N.Y. GRamercy 3-7426

Circle No. 81 on card insert

dignity and ease

are basic features of each Peterson pulpit robe and choir gown . . . yet, for all their superb quality, they cost no more. Tailored to your order of today's finest materials including easy-to-care-for CHROMSPUN "miracle fabric". Quantity discounts. Confirmation robes rented at reasonable rates. Investigate . . .

PETERSON ROBES *Kansas City, Mo. . . . Since 1927*

Mail coupon for free information!

Thomas A. Peterson Co., Dept. C1
501 E. 33rd, Kansas City 9, Mo.

Please send at once, without obligation, your catalog and fabric previewer.

Name_____

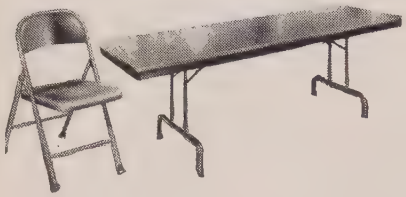
Address_____

City_____ Zone____ State____

My Church is_____

Circle No. 82 on card insert

HIGH QUALITY CHURCH EQUIPMENT and SUPPLIES AT LOW COST



SAVE NOW ON . . .
Chalkboards & Bulletin Boards
Folding Chairs
Folding Tables
Chancel Furniture
Communion Ware
Duplicators, etc.

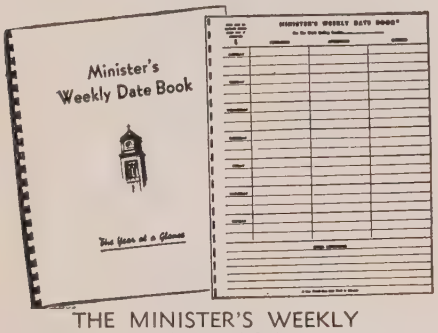
Send for FREE 100-page Catalog showing modern designs for new and older churches. You get quality merchandise, prompt dependable service and prices that save.

Let us know your specific needs. Catalog and literature free. Write today.

CICERO BIBLE PRESS

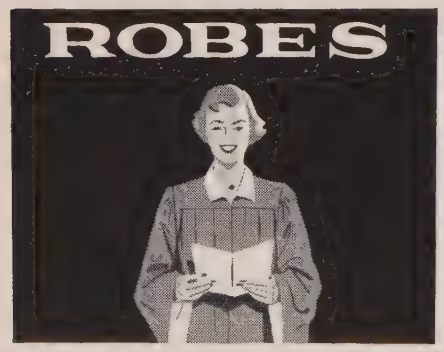
Dept. GE Broadview, Illinois

Circle No. 83 on card insert



THE MINISTER'S WEEKLY DATE BOOK
Desk size (8½" x 10½")
A full page for each week.
Valuable church calendar material on inside covers.
$1.20 each
WILLIAM H. LEACH Associates
P. O. Box 543 Cleveland 7, Ohio

Circle No. 84 on card insert



Write for catalog and sample swatches. Fine materials; beautiful tailoring; fair prices. Mention whether for pulpit or choir, and give name of church.

DeMoulin Bros. & Co.
1102 S. 4th St. Greenville, Ill.

Circle No. 85 on card insert

end sought is to show that Jesus did live as a boy, that he worked and played with his companions. The book is definitely free from any of the legends which associate miraculous power to him in his youth.

W.H.L.

Preaching

SALUTE THY SOUL by Clarence E. Macartney, Abingdon Press, 144 pages, $2.00.

According to the computations of the writer of this review, this post-humous volume is the eighteenth book of sermons written by Dr. Clarence E. Macartney, from 1927 to 1953 minister of the famous First Presbyterian Church of Pittsburgh. This impressive row of volumes is one of the noblest contributions to the homiletical literature of our generation. The two fields in which Dr. Macartney has made his outstanding contributions have been discourses based on Biblical characters and events, and practical interpretations of the problems of the moral and spiritual life. Many who have not seen eye to eye with their author theologically have found these books illuminating and inspiring reading.

At Dr. Macartney's request, when he realized that his days on earth were numbered, his seminary classmate and friend of many years, Oswald T. Allis, accepted the responsibility of seeing this volume through the press. As Dr. Macartney was lying on bed of pain two days before his death, he said to his brother Robertson, who was leaving to preach in a nearby church, "Put all the Bible you can into it."

Those who have heard, or read, his sermons do not need to be told that this is what he has consistently done in his own preaching. Therefore, it is no surprise to find that each of the thirteen sermons in *Salute Thy Soul* is distinctly Biblical. Among the titles which leap up from the pages of this book are the following: When Jacob Saw the Wagons, The Soul's Arabia, The Solitude of Sin, The Hound of Heaven, and The Rainbow and the Throne.

One especially arresting title is Selah—What God Hides. This sermon, like the twelve others has a text. In this case it consists of the one word, "Selah." Because no one knows just what the meaning of the word is, although it appears seventy-one times in the Psalms, and three times in the prophecy of Habbakkuk, it is used here as "a sign or symbol of those things which in the very midst of the divine revelation God hides from us." Probably a clearer title for this sermon would be "The Silences of God."

Taking them in their entirety the sermons in this book are more theological than those in most of the author's more recent volumes. But whether or not we agree with them throughout we will find them fresh, vital, and constructive. The closing sermon, The Everlasting Gospel, ends as follows: "Therefore let me sum up the gospel in these sentences: God loves you. Christ died for you. . . . . While the angel is still flying, before his proclamation ceases—hear now the gospel, believe and be saved. Now is the accepted time; now is the day of salvation."

L.H.C.

Devotional

THE KING IN HIS BEAUTY by Miles Lowell Yates, The Seabury Press, 91 pages, $2.25.

This little book of meditations by the late Miles Lowell Yates of the General Theological Seminary is the Seabury Book for Advent, 1957. The Foreword was written by Lawrence Rose, dean of the institution with which Dr. Yates was connected for many years. The closing paragraph in Dean Rose's introduction reads as follows: "There is much to be learned, through this little book, of theology, of true devotion, of perspective in faith and life; and meditation upon it will bring the rich reward also of communion with an humble, humane spirit, giving assurance that Christian sanctity is not yet a thing of the past."

The book has four main divisions, and three of these in turn are divided into brief meditations, varying in length from one to four pages. The subject of the third division is In Heart and Mind and among the topics of the sub-divisions are Learning Not to Mind, Laughter and Rallying, and Dimensions Unlimited. The fourth main division is described as Some Notes on Christian Devotion.

This book is well-written. It is intellectually inspiring and spiritually constructive. Although it is not devoid of theological thought, it is not a book of theology. The various sections are neither essays nor sermons but meditations. Probably it is a book to be read *in* rather than read *through*. Those who read these meditations will be helped by them and will likely return to them for a second or third reading.

L.H.C.

Church Music

BUILDING A CHURCH CHOIR, Harry Robert Wilson and John Lawrence Lyall, Hall & McCreary Company, 192 pages.

This is a valuable book for the choir leader whether he is a full time professional or a part time director of the church choirs. Starting with a chapter on the joys and tribulations of one who is called to serve in such a position, the authors continue through the program of recruiting members, organization of the choir, selection of music, planning the rehearsals, the rehearsal itself, performance on Sunday,

Folding Tables are NOT all alike!
No other tables have the STRENGTH "EXTRA FEATURES" LONG LIFE
Better Appearance, Durability and Strength. Finest Construction, Workmanship, Finish. Choice of many Top Materials and Colors.
Write For Folder
Mitchell FOLD-O-LEG tables
MITCHELL MANUFACTURING CO.
2748 S. 34th St., Milwaukee 46, Wis., Dept. 24
Circle No. 86 on card insert

GOWNS
Choir - Pulpit
PARAMENTS • STOLES • ALTAR BRASS • FONTS • FLAGS & SUPPLIES
Catalog on request
The C. E. Ward Co.
New London, Ohio
Circle No. 88 on card insert

In the January
PULPIT DIGEST
The professional journal of the Protestant ministry
- The Sleeping Giant—a feature article on lay evangelism by Everett W. Palmer
- Sermons by Paul Tillich, W. Norman Pittenger, Millard G. Roberts, and others

Plus
The condensation of a new book of outstanding significance for ministers. The January selection is An Introduction to the Apocrypha—a comprehensive and concise examination of the books of the Apocrypha, their history and their significance.
Subscriptions accepted from ministers and seminary students ONLY.
ONE YEAR, $5.00—THREE YEARS, $10.00
PULPIT DIGEST
Great Neck, New York
Circle No. 90 on card insert

expanding the choir program and improving congregation singing.

The appendices give some valuable information on seasonal music and addresses of church music publishers.

The book very well outlines the organization and work of the choir. It obviously was written without consultation with a clergyman. It rightly advises the leader, when he takes over a new church to start by finding out just what his new boss, the minister, expects of the church music. Does he, the authors ask, expect the music to be (1) a stimulous for church attendance, (2) a medium of evangelism, (3) an important part of the service of worship, (4) an educational function of the church school or (5) an instrument for community prestige. These are good questions for a minister to ask himself.

This reviewer was amused by one suggestion on the treatment of the minister: "Listen intently to his sermons and when one is especially helpful make a point to let him know it. Preaching is a rather dreary business unless one feels that he 'strikes home' once in a while."

I will supplement this to say if any choir director wants affection from his pastor never mention preaching as "dreary business" or imply that he "strikes home" but once in a while.

I think that the book would be improved if the author showed more familiarity with present day trends in worship. The modern liturgist will grind his teeth if any one speaks of the choir as giving a performance. The entire trend in moving the choir from the central position in the church is to destroy the concept that the choir is putting on a show. The processional originally was for the great offering —the bringing of the sacrament to the

EDWARD DON & COMPANY
50,000 ITEMS.
Everything for Your KITCHEN and DINING ROOM
Chinaware, Silverware, Linens, Paper Goods, Tables, Chairs, Kitchen Utensils, Cutlery, Platters, Trays, Kitchen, Dining Room Equipment. Prompt Delivery. Thousands of Churches, schools, colleges, hospitals, orphanages, hotels, restaurants have their needs supplied by this 40 year old institution. Why? Satisfaction Guaranteed or Money Back!
EDWARD DON & COMPANY 2201 S. LaSalle St. Chicago 16,
Circle No. 91 on card insert

PEW CUSHIONS
- ALTAR RAIL KNEELING CUSHIONS
- PEW KNEELING CUSHIONS
- KNEELING HASSOCKS

Write for complete information.
J. P. REDINGTON & COMPANY
DEPT. 700 • SCRANTON 2, PENNA.
Circle No. 87 on card insert

Everything for the CHURCH
☐ Altars ☐ Pews ☐ Organs
☐ Flags ☐ Lighting Fixtures
☐ Visual Aids ☐ Bibles
☐ Folding Chairs and Tables
☐ Sterling and Brass Ware
☐ Stained Glass Windows
☐ Books of Remembrance
☐ Bells, Van Bergen bells from Holland

Check above items in which you are interested and write for FREE catalog
WHITTEMORE ASSOCIATES, INC.
ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApitol 7-2150
Circle No. 89 on card insert

Cotrell and Leonard
GOWNS
Choir, Pulpit and Judicial Gowns
Academic Caps, Gowns and Hoods
Write for Catalog
SINCE 1832
Cotrell AND Leonard INC.
Albany 1, New York
Circle No. 92 on card insert

people—not as an opportunity for a military march by the choir.

While the omission of worship material seems important to this reviewer, it in no sense detracts from the quality of *Building A Church Choir* as a guide to the mechanics of organization and operation of a modern church choir.

W.H.L.

More on Scrolls

***THE DEAD SEA SCROLLS* by Charles F. Pfeiffer, Baker Book House, 107 pages, $2.50.**

This brief account of the finding, nature and significance of the Dead Sea Scrolls is written in a moderately popular style and will therefore serve a useful purpose in informing such readers who cannot easily find their way through scholarly studies. Dr. Pfeiffer, now professor of Old Testament Language and Literature at the Moody Bible Institute, is obviously capable of independent research, as his excellent academic background shows. But this book is a second-hand study, with little new to attract the attention of those who have read Millar Burrows and others.

Weakest of all is the chapter on "The Essenes and Christianity". It is based entirely on descriptions of this group by their early critics and indicate no way in which the scrolls suggest modifications in detail. The whole chapter could have been written before the cave treasures were found.

J.S.

Church Building

***THE ENGLISH MEDIAEVAL PARISH CHURCH* by G. H. Cook, Phoenix House, Ltd. (distributed in the United States by The Macmillan Company), 301 pages.**

***THE ENGLISH CATHEDRAL* by G. H. Cook, Phoenix House, Ltd. (distributed in the United States by The Macmillan Company), 383 pages, $9.50.**

In these two volumes the reader will find a wealth of material dealing with the two major types of church buildings in English history. The amount of information, given in exhaustive detail, reveals a painstaking study of a lifetime. The distinction between the parish church and the cathedral is that the church was erected to serve the local parish; the cathedral contains the bishop's throne, so that while serving a local constituency it also serves the entire diocese. Many of the English parish churches compare in size and influence with the cathedrals. Westminster Abbey, which is known to most visitors to London, has not been a cathedral for many years. This reviewer is not sure whether it can rightly be called a parish church.

These two volumes have been very generous in the use of plates, so that the reader has a picture of church building, age by age. Some of the pious traditions which surround religious buildings of earlier ages are destroyed as we read the pages. We learn that the cruciform church was not the result of divine revelation but came because of efforts to get the space needed for the growing parishes. We find that the buildings were not erected by praying monks but by hired labor. There may be, however, one or two exceptions to this rule. One thing that surprised this reviewer was the revelation that in building the cathedrals, as in building today, quality was many times sacrificed to time. In reporting on the condition of St. Paul's after the great fire, Sir Christopher Wren, the architect, said, "The piers were only cased without with small stones not greater than a man's burden; but within is nothing but a core of small rubbish stone and much mortar which easily crushes and yields to the weight." To speed the construction of St. Alban's, the builders gave the building foundation but six inches of depth. Nor was the financing of the churches and cathedrals always based on Christian consecration. Levies were made upon the poor at times which, when compared with our days, seem very unchristian.

These oddities are only incidental to the story in these two great volumes. They show building through many ages in England, with characteristic changes in each age as any logical person would assume. The English cathedrals were built on the "spread-out design" because their workmen lacked skill and materials for building to great height. The columns and walls were thick and heavy because they had no steel. Before the Reformation the walls were covered with many colored designs and pictures offsetting the dark interiors we see today. The color presented bright decoration contrasted with today's darkness. These cathedrals and churches represent the contribution of a great Christian nation to the buildings of worship and are entitled to the respect and admiration of the ages which followed them.

W.H.L.

Popular Theology

***I BELIEVE* by Gerald Kennedy, Abingdon Press, 94 pages, $1.25.**

It is fitting that the first book of a new series to be published by Abingdon Press should be written by Bishop Kennedy, of the Los Angeles Area of the Methodist Church. Entitled the "Know Your Faith" series, these forthcoming books are written in simple, non-technical language, designed to reach every man. Bishop Kennedy starts the series well, for in his familiar clear style he sets forth what he believes. "I cannot undertake a proground, philosophical, exhaustive discussion of the nature of God. I am simply writing as a witness, telling what I believe about God." Chapter headings include the following: I Believe in God . . . in Jesus Christ . . . in Myself . . . in Life . . . in Tomorrow . . . in Immortality . . . in Triumph . . . in Fellowship . . . in Love . . . in Faith.

This is a book that ministers can use effectively in adult educational work, either as a basis for discussion periods or as a book to be recommended or given to old or new members.

D.F.S.

Classified for Sale and Exchange

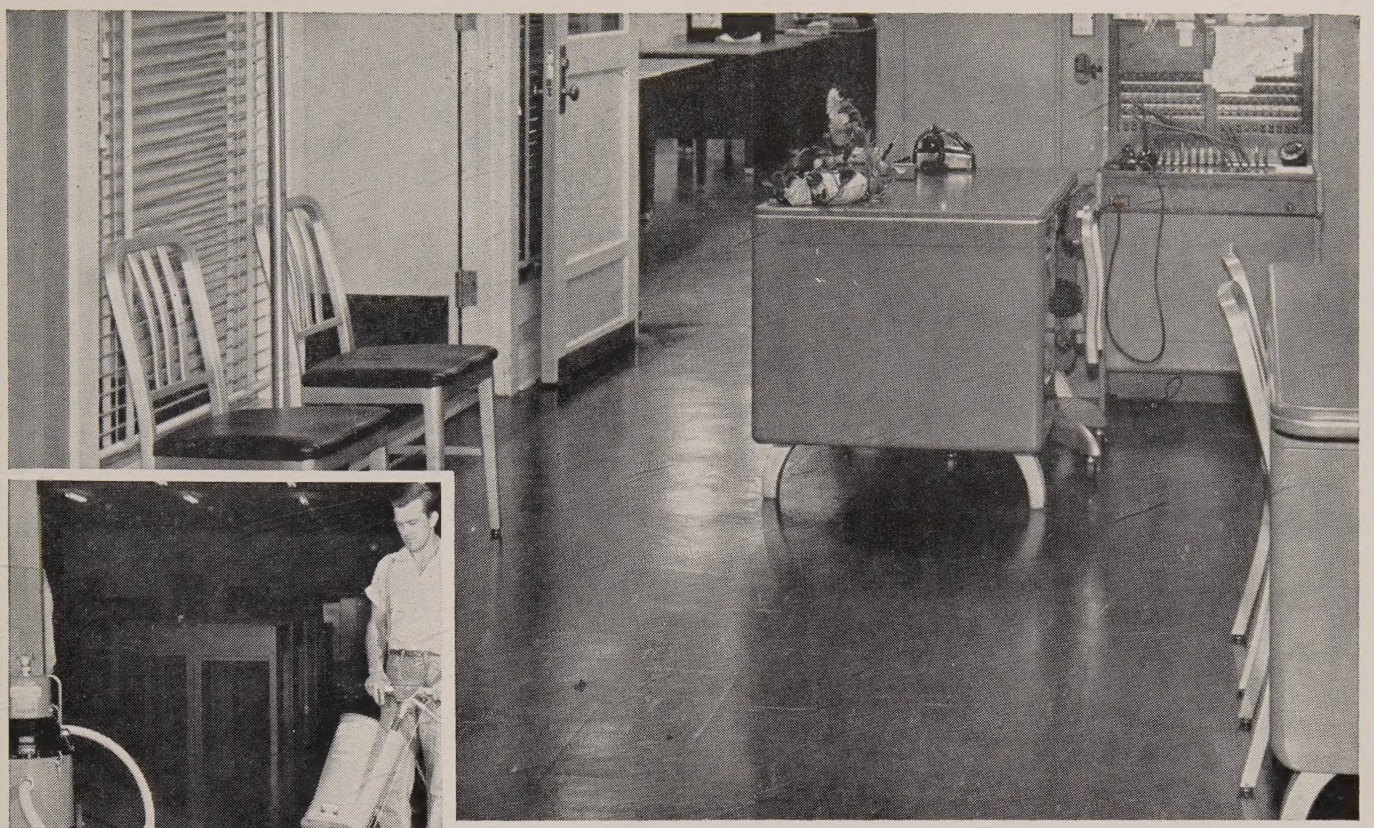
Rate for Advertisements inserted in this Department. Minimum space is one inch with a minimum rate of $8.00. All ads in excess of the minimum will be billed at corresponding rates. All classified advertising is payable in advance. The publisher reserves the right to decline advertising and refund remittance. No Agency Commission payable on classified ads.

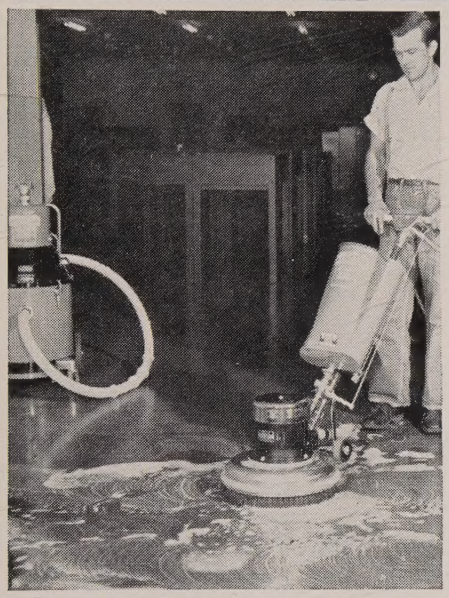
Forms close 5th of month preceding
Address Classified Department

CHURCH MANAGEMENT, INC.
1900 Euclid Avenue Cleveland 15, Ohio

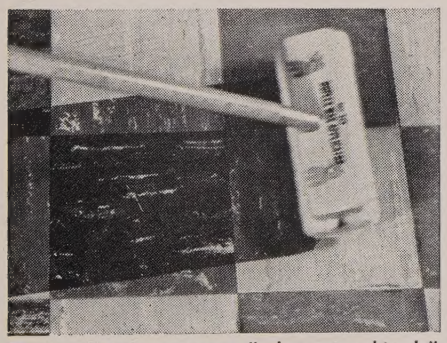
DO YOU WANT A BETTER PIPE ORGAN?
Don't discard your old instrument. The pipe work of many old organs is equal, or superior, to many recent ones. Gratian takes your old organ into the factory and builds an entirely new instrument—using only those parts equal or superior to new. We give the same guarantee on the finished product that we would give on an entirely new organ.
THE GRATIAN ORGAN BUILDERS
Decatur, Illinois
Pipe Organ Builders Since 1858

"PRACTICAL STUDY METHODS FOR STUDENT & PASTOR"
First book of its kind illustrating clearly how to collect, organize, file and refer to material that otherwise would be lost. Recommended by seminaries as text book. Price $5.00—satisfaction guaranteed.
* * * * * * * * * * * *
Save time using the NEW Electric FOLD-O-MATIC FOLDING MACHINE. Special church prices. PREPAID, 10-day FREE trial.
DONALD F. ROSSIN CO., INC.
413-C South 4th St. Minneapolis 15, Minn.





16" Multi-Clean Scrubbing Machine strips wax or scrubs 1000 sq. ft. per hour. Vacuum cleaner picks up scrub water from same area in even less time.



The "new" look can generally be restored to dull, faded asphalt tile by treatment with Multi-Clean SUPER FLOR-TREAT or ASPHALT TILE PRESERVER.

Your asphalt tile will gleam like this when you adopt the Multi-Clean Method

Here's a complete, scientific method of floor care that gives your asphalt tile a long-lasting brilliance you'd never believed possible.

And at the same time, it lets you make important savings.

Save gallons of materials, hours of time

The MULTI-CLEAN METHOD for asphalt tile is a complete floor care program which calls for the *right materials*, the *right equipment*, and the *right technique*.

When you change over to this METHOD you'll be surprised to discover that you'll need far fewer gallons of cleaners, sealers, and finishes to give you striking floor beauty.

And perhaps even more important, the MULTI-CLEAN METHOD permits your cleaning crew to employ efficient labor-saving techniques that allow them to maintain the area in far fewer hours per week.

Bulletin explains Multi-Clean Method

"The Multi-Clean Method for Maintaining Your Asphalt Tile Floors" is the title of the bulletin which describes this scientific floor care program, step-by-step. Initial treatment, low cost daily maintenance, and restoration of old asphalt tile are explained in detail in both this bulletin and a strip film with sound.

Additional bulletins and strip films describing the MULTI-CLEAN METHOD for other type floors are also available.

For your free copy or film showing, call your local Multi-Clean Distributor or write Multi-Clean Products, Inc., St. Paul 16, Minn. You'll be under no obligation.

ANOTHER PRODUCT OF MULTI-CLEAN RESEARCH

Circle No. 93 on card insert

Churches..... Snowflakes.... Fingerprints

ALL THREE HAVE SOMETHING IN COMMON, NO TWO OF THEM ARE ALIKE. WHILE WELLS CANNOT SPEAK AUTHORITATIVELY ON SNOWFLAKES AND FINGERPRINTS, WE KNOW THAT EVEN IN THEIR INDIVIDUALITY, *CHURCHES CAN*

- **Arouse Stronger Leadership**
- **Lift Spiritual and Stewardship Sights, and**
- **Raise More Dollars with**

WELLS ORGANIZATIONS

St. Martin's Church
HOUSTON, TEXAS

Families listed: 585
Amount raised: $354,478

"The parish as a whole has risen to a new spiritual level as well as a new and heretofore unheard of standard of giving. Your representative came as a professional money raiser to all of us and he leaves as a personal friend of many of us."

Franklin Street Congregational Church
MANCHESTER, NEW HAMPSHIRE

Families listed: 530
Amount raised: $258,387

"Those of us who were fortunate enough to work with your Director derived a great deal of inspiration and drive from him. He seemed to radiate confidence that we would meet out goal. He was firm in his belief in his and your methods."

WELLS' SKILLED EDUCATIONAL AND ORGANIZATIONAL ABILITY DURING THESE RECENT CANVASSES, RECORDED ASTRONOMICAL FINANCIAL VICTORIES FROM NEW HAMPSHIRE TO CALIFORNIA!

Foursquare Gospel Church
STOCKTON, CALIFORNIA

Families listed: 129
Amount raised: $24,422

"The majority of our member families have pledged to the Building Fund. Of our total 57 giving families, 19 represent non-members or users, several of whom have never attended a service in our Church. 'User' gifts totaled $5,399."

Evangelical Covenent Church
DETROIT, MICHIGAN

Families listed: 234
Amount raised: $147,696

"The goal of $100,000 was reached and passed at the second report meeting. Immediately we began thinking of a possible $125,000. When this goal was easily reached we began talking in terms of $150,000. Today as the Director gives his final report the total is $147,696."

222 North Wells Street **CHICAGO, ILLINOIS** **CEntral 6-0506**

Branch offices in principal cities throughout the United States and all major English speaking countries

Circle No. 94 on card insert